

INTRODUCTION

In preparing this volume I was deeply aware of the many difficulties before me, first in its subject matter and then in its presentation. The subject is strange to most people. The Kabbalah is an ancient Jewish mystical teaching, a religious philosophy, or theosophy with most unusual, most unexpected, often paradoxical, but always brilliant and deep ideas.

It had a long period of development, over a thousand years before it matured. Its origin can be traced in the ways of life, prayers and Ideas of the Essenes, a mystic brotherhood, of about 4000 souls, who lived in the time of the second Temple. They were ascetics, preferred silence, white clothes, common meals, prayer together, and so arranged that the "Shema" of their morning service should be at the time when the sun rises in its radiance. They were always in a state of near ecstasy, despised riches, fame, practicing benevolence and high morality, truly the marvel of the world. Kabbalistic Ideas can be seen in the writings of the prophet Ezekiel in his visions of God's Throne, Chariot and Angels. Also the pages of the Mishnah, Talmud, Midrashim, Old Apocalyptics show beginnings of this teaching that came to a bolder expression in the Merkabah mysticism and in the early Chassidic appearances.

The Kabbalah once alive and vibrant was almost forgotten for centuries, but is again gaining interest in our days among historians, students and people in search for an entrance to the mysteries of the Creator and His creation.

The way to the understanding of Kabbalah is not a wide open road. The difficult style of its literature, a very extensive one, reaching the number of three thousand books and about as many in manuscripts, is surely an obstacle. Besides, the road to it is blocked by bitter opposition, misrepresentation, slander and ridicule.

I am painfully aware that my writings in this volume may not do justice to the subject, but the Kabbalah taught me to believe in the power of prayer, so I pray and hope that I will not fail in my task.

And what is my task?

It is to show the Kabbalah. For the first time in its long history, to present it in images, in drawings, comment on it pictorially. The difficulty lies in the selection of a way, manner, or style for my work. Shall it be abstract, nonobjective or surrealistic? Or perhaps realistic?

It may sound controversial when I say that I intend to prefer the realistic approach for the highly abstract, mystic and symbolic themes of the Kabbalah. I thought that other styles would not clear up the dense and heavy haze and obscurity of the Kabbalah passages. Even employing simple realism I will have to ask my readers to read the accompanying words of explanation before looking at the drawings.

My hope is that through the drawings my readers may be led to a study of deeper and more genuine sources of the Kabbalah, a teaching of so much beauty and nobility.

I cannot proceed with my work without a few words of appreciation and apology to Prof. Gershom G. Scholem for leaning heavily upon his most excellent book: "Major Trends in Jewish Mysticism." Also to Rabbi Levi Isaac Krakowsky for the same reason, that is, for learning much from his expert book "Kabbalah" and from his lectures on the same subject.

I must add with appreciation that all references and excerpts from the Zohar are based upon the translations in English made by Maurice Simon and Harry Sperling.

SAUL RASKIN



To my son Eugene

שַׁמִּם מְסַפָּרִים כְּבוֹדְּאָל,

The heavens relate the glory of God; and the sky telleth

Day unto day uttereth speech, and night unto night showof the works of His hands.

There is no speech, there are no words, their voice is not eth knowledge.

[But] their melody extendeth through all the earth, and to the end of the world their words. For the sun hath He set a tabernacle among them;
And he goeth out as a bridegroom from his chamber, he

is glad like a strong man to run his course;



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בשל שותים נתיבות פליאות הכמה חקק יה יהוה צבאות אלהי ישראל אלהים חים בומלך עולם, אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדושי שבזו וברא את

עולמו בעילשה ספרים-בספר, וסופר וסיפור: עשרה ספירות בלימה עשרים ושיתים אותיות יסוד שלש אמות ושבע כפולות ושתים עשרה

עשר ספירות בלימה מספר עשר אצבעות חמש פוגד חמש וברית יחד ומכוונת באמצע כמכלת

עשר ספירות בלימה, עשר ולא תשע, עשר ולא אחת עשירה הבן בחכמה וחפם בבינה בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

עשר ספירות בלימה מדתן עשר שאין לתם סוף עומק ראשית עומק אחרית עומק טוב ועומק רע, עומק רום ועומק תחת, עומק מזרח ועומק מערב, עומק צפון ועומק דרום, אדון יחיר אל מלך זאמן מישל בכולם ממען קרשו עד עדי עד :
דחיר אל מלך זאמן מישל בכולם ממען קרשו עד עדי עד :
עטר ספירות בלימה צפיתן כמראה הבָּזָק ותכליתן אין בָהֶן קידברו בָּהֶן בּרָצוֹא ושוֹב ולמאמרו
פסופה ירדפו ולפני פסאו הם משתחוים:

עשר ספירות בלימה נעיץ סופן בתהלקן פשלהבת קשונה בגַּהֶלת שָאָדון יְחיד ואין לו שיני

זלפני אחד מה אתה סופר: עשר ספירות בלימה בלום פיך מלדבר זלבך מלתרהר ואם רף לבך שוב למקום שלפך נאמר נצוא זשוב ועל דבר זה נכרת ברית: עשר ספירות בלימה אחת רוח אלהים חיים, ברוך ומבורך שמו של חי העולמים קול זרוח

שותים רוח ברוח חקק וחצב בת עשרים ושתים אותיות יסוד שלש אמות ושבעה כפולורת ישנים עשהה פשוטות ורוח אחת ברק: שלש מים מרות חקק וחצב בהן תוהו ובהו לפש וטיט חקקן כמין ערוגה הציבן כמין חומה

סכבה כפין מֹאוִבר אַרְבַעְ אֲשׁ מִמֵים חקק וחצב בּת כּטא תכָבוד שרפנים ואופנים וחיות תקודש ומלאכי אַרְבַע אַשׁ מִמֵים חקק וחצב בּת כּטא תכָבוד שרפנים ואופנים וחיות הקודש ומלאכי ומשלשתן יסד מעונו שנאמר עושה מלאכיו רוחות משרתיו אש לותם:

הלכש שלש אותיות מן הפשוטות חתם רוח בעד שלש וקבען בשמו הגדול יהו וחתם בהם שש הצוות ופנה למעלה וחתמו ביהו. שש חתם תחת פנה למשה וחתמו ביווה. שש קצוות ופנה למעלה וחתמו ביהו.

עובע חתם מזרח פנה לפניו וחתמו בהיו. עומנה חתם מערב פנה לאחריו וחתמו בהוי. תשע חתם דרום ופנה לימינו והתמו בויה.

עטור תתם צפון ופנה לשמאלו וחתמו בוהי.

אלן עשר ספירות בלימה אחת רוח אלהים חיים ורוח מרוח ומים מרוח ואש ממים ורוח מעלה ותחת מזרח ומערב צפון ודרום:

עשרים ושתים אותיות יסוד שלש אמות שבע כפולות ושנים עשר פשוטות, שלש אמות אמש יסודן פף זכות ופף חובה ולשון הק מכריע בינתיים: עשרים ושתים אותירת הקקו חצבן: שקלן והמירן צרפן צר בהם נפש פל תיצור ונפש הגיתיד לצור: עשרים ושתים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמש מקומות אהחע בומף גיכ"ק זשציב ד"ס דמלות: עשרים ושתים אותיות יסוד קבועות בגלגל: ברל"א שערים וחוזר הגלגל פנים: ואחור וזהו סימן לדבד: אין בטובה למעלה מענג ואין ברעה למעה מגגע: כיצד שקק בן ואחור וזהו סימן לדבד: אין בטובה למעלה מענג ואין ברעה למעה מגגע: כיצד שקק והמירן אלף עם פולם וכולם עם אלף: בית עם פולם וכולם עם בית וחוזרת חלילה נימצאפל היצור וכל חדבור יוצא בשם אחד: יצר מתוהו מגש ועשה אינו ישנו וחצב עמודים גדו: לים מאויר שאינו נתפש וזה סימן צופה וממיר עושה כל תיצור ואת כל הדברים שם אחד וסמו לדבר עשרים ושתים מניינם בגוף אחד: שכש אמות אמש יסודן פף חובה ופף זכרת וממנו יוצאים אש ומים מתחלקים זכר ונקבה שלש אמות אמש יסודן ומהן נולדו אבות

של שמות אמש בעולם אויר ומים: אש שמים נבראו תחלת מאש וארץ נבראת ממים והאויר מכריע בין תאש ובין תמים : שלש אמות אמש בַּשְׁנָּה אש ומים ורוח וחום ローロード

DOTS, LINES, LETTERS, NUMBERS, NAMES AND CREATOR OF THE UNIVERSE

wo kinds of teachers led me into the mysteries of Kabbalah. One kind were those that actually taught me the Kabbalah, the other kind — about the Kabbalah. Those that instructed me in this philosophy were Kabbalists themselves, therefore poor and difficult teachers. They used instruction on me similar in style to their own way of telling and writing, that is the unorganized, unsystematic, obscure way of presentation, more in manner of implications, suggestions, esoteric hints, trusting that what already has been said, was enough said. They follow their own teachers who depend more upon dreams, revelations, findings of the heart, than purely logical thinking.

From them I heard that the first to study the Kabbalah was Adam Harishon, the first man God created. Then came Shem, the second son of Noah, Abraham was the next, the Egyptians, Moses, the Elders, Simeon ben Yohai, and everyone who was a Zadik. It sounds by their words, as if the Kabbalah arrived and was complete at the very day of creation. People only studied it, but did not make it.

From the other kind of teachers I have learned another set of facts and dates:

It was about the 13th century of the present era that the Kabbalah began to assume more and more definite outlines of a mystical philosophy, reaching a high point in Spain at the close of the following two centuries.

Then after an interval of a century or more it appeared again in Safed, Palestine, reaching a summit there. A new decline followed, regaining interest in our present day. From those teachers I have learned about the three groups in which the development of Kabbalah could be divided — two in Spain, the Prophetic or Ecstatic of Abulafia, and the Theo-Sophic of Moses de Leon. The third is the school of Redon Redemption led by Rabbi Isaac Luria of Safed. They did not develop entirely different systems in Kabbalah, not at all. The doctrine of Sephiroth, as we shall

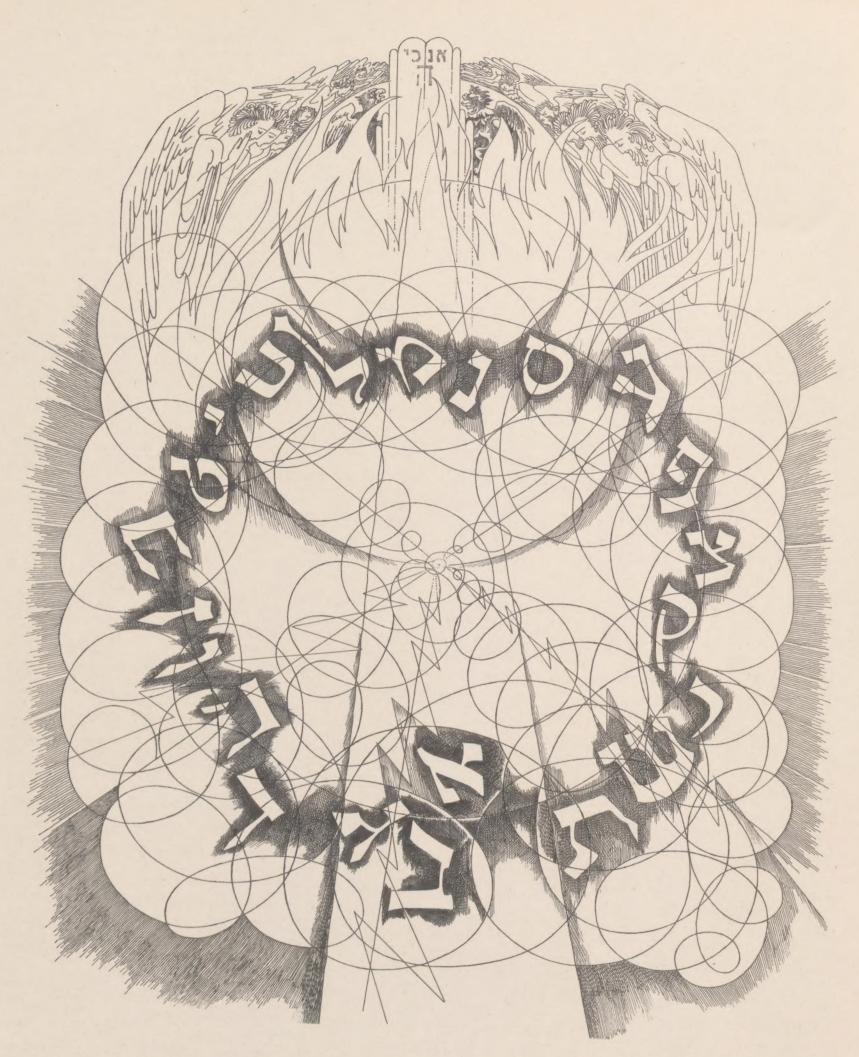
see it later, is shared by all the three gro well as the use of symbolism as the sup guage of God and man. They all accept each part of it, each dot, letter, word, or profound symbolic meaning, able to expl less manifestations of creation, and that standing of it can be revealed to man, no deeply hidden it may appear to be.

Further they all consider the twenty-tw the Hebrew Alfabeth of prime important are numbers, names, contemplation and p differentiates the two schools in Spain ar in Safed are the methods, or preference one part or the other of the teaching, th it is what matters and, of course, the acc novel and striking thoughts, conceptions a

The basic elements of all schools in Kabba find indicated in an exceedingly small bo the smallest and earliest document in th of Kabbalah. The name of it is "Sefer Book of Creation. The time of its appear gested to be the first, or second century of era, and its author — the legendary Rabb Joseph. This little book is by all Kabbal ered to be a rich spring of clearest a wisdom, from which they all drank in for Divine Knowledge.

Because of its importance, its rarity, c similar to mathematical formulae, this Sefer deserves to be placed at the head of The reader will find its original Hebre lowed by two translations, - Yiddish a reproduced upon the following pages. R fully, and do not despair if you don't ur in full or in part. It takes time and a willing

Here it is.



Here are the 92 letters of the Alphabeth, the instrument of creation. In the centre-the primordial point out of which waves of creative energy flow in curves, circles, and zigzags without end. They form worlds small and large without number. On top of all is the Throne of the Creator surrounded by Malachi Hashores, Angels, and the Hayoth Hakodesh, The Holy animals...

קור ממים זרויה מרוח: בלכריע בנתיים שלש אמות אמש בנפש אש ומים ורוח. ו מאשי זבטן נברא ממים: וגויה נברא מרוח מכריע בנפש אש ומים אמש וֹצֶרפֶּן וֹחתם בּהֶן שלש אמות בעולם וג' אמות בשנה, וג' אמות בנפש זכר זנקברי. במים וקשר לו פתר זירתו זה יה יה במים וג' אמות בשנה, וג' אמות בנפש זכר זנקברי. במים וקשר לו פתר ברפן זה עם זה וחותם ארץ בעולם וקור בשנה ובטן בנפש זכר במא"ש זוהבה המזוו במות בחותם ארץ בעולם וקור בשנה ובטן בנפש זכר במא"ש זנקבת במשא. המליף שין באש זקשר לו כתר וצרפן זה עם זר שמים בטולם וחום בוונה שמים בעולם זחום בשנה ראש בנפש זכר ונקבה: המליך אות אלף ברוח תר וצרפן זה עם זה וחתם בהן אויר בעולם ור"ויה בשנה וגזיה בנפש זכר בה באשם:

לות בגד כפרת, מתנהגות בשתי לשונות חיים ושלום וחכמה ועושר חן וזרע ומלי הגות בשתי לשתי לשונות ד"ר ז" ב" ב" ב"ר וחיים ושלום וחכמה ועושר חן וזרע ומלי הגות בשתי לשהי לשונות בב גגדר כל פים ושלום וחלמה ועושר חן הו על וחדית שהן תמורת תבנית גבור וחדית שהן תמורת מורת תמורת תמורת המורת תמורת המורת ה ת שהן תמורות, תמורת חזים מזת תמורת שלום רע תמורת חכמה אזכת תמורה תמורת חן פיעור תמורת זרע שממה, תמורת, ממשלה עבדות. ת בגד כפרת כנגד שבע קצוות מהן שש קצוות מעלה ומטה מזרח ומערב צפון ל הקדש מכוון באמצע זהוא נושא את כולן: זת בגד פפרת חקקן, חצבן צרפן וצר פהם פוכבים בעולם וימים בשנה ושערים: חהה וזירוים הדינונים ליינור בהם פוכבים בעולם וימים בשנה ושערים אר חקק שבעה רקיעים ושבע ארמות ושבע פוכבים בעולם וימים בשנה ושערים שותי אותיות פונות שתי בתים ושבע שבתות לפיכה חבב שביעי תחת פל

שהי אותיות פונות שתי בתים שלשה-בונות ששה בתים . ארבעה בונות ארים בתים . חמש בונות מאה ווזוורים בתים בתים בתים . חמש בונות מאה ווזוורים בתים בתים . רים בתים - חמש פונות שתי בתים - שלשה - בונות ששה בתים - ארבעה פונות ודשה בתים - חמש פונות מאה ועשרים בתים - שש פונות שבע מאות ועשרים פתים - שש פונות שבע מאות ועשרים פתים על חמה נוגה מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע: ואלו הן פוכבים עה חמה נוגה פוכב לבנה שבתאי צדק מאדים: ואלו הן ימים בשנה שבעה יביל שבעה שערים בנפש שתי ניינים מאדים: ואלו הן ימים בשנה שבעה יבהו נחקכ שבעה שערים בנפש שתי עינים, שתי אזנים ואלו הן ימים בשינה שבעה עים עים ושבע מחדים ואלו הן ימים בשינה שבעה עים ושבע עינים שתי עינים, שתי אזנים, והפה ושני ניקבי האף ובהן נחקקו עים ושבע ארצות ושבע שעי עינים, שתי אזנים, והפה ושני ניקבי האף ובהן נים ושבע ארצות ושבע שעות לפיכף חבב שביעי לכל חפץ תחת השמים.

ברק-ה לוך רוגז שחוק, הרהור, שינה: מדתן ראייה: שמיעה ריחה, שיחה לעישה תשמיש: ית גבול מזרחית דרומית: מדתן שתים עשרה גבולים באלכסונין גבול מזרח. ית גבול מזכחית דרומית: מדתן שיתים עשיבה גבולים באלכסונין גבול ביול זתית: גבול מעכבית דרומית: גבול מזכחת תחתית: גבול צפונית רומית: גבול זתית: גבול מערבית דרומית: גבול מזרחת תחתית: גבול צפונית רומית. בית תחתית: גבול דרומית, גבול מערבית צפונית: גבול מערבית, רומית. נים בשנת: ניסן, איר, סיון, תמוז אב, אלול תשרי מעיק גד"ד. ואלו הן שבש הן שנים עשר מנתיגין בנפעי: שבו אב, אלול תשרי מרחשון, כסלו, שבת שול כבד הן שנים עשר מנהיגין בנפשי:שתי ידים, ושתי רגלים, שתי כליות מחול כבד יבה קרקבן עשאן כמין מדינה וערכן כמד משתי רגלים, שתי כליות מחול לבד קיבה קרקבן עשאן כמין מדינה וערכן כמין מלחמה רגלים, שהני כליות מחום לדי שהם ג אבות, שמהב האלדי עשה האלדי מהם ג אבות, שמהב יצא אש ורוח לידים המחמה גם את זה לערז עשה ושניב ז שהם ג' אבות שמהב יצא אש, ורוח , זמים שלש אמות ושבע פפולות ושנים אלהי אלו כב אותיות שבהם יחד הב" שלש אמות ושבע פפולות ושנים מותי: אכן כב אותיות שבהם יסד הקבה, יה הויד צבאות אלהים חיים אלהי ונשא, שוכן עד וקדוש שמן, מרום והדוון היה הויד צבאות אלהים חיים אלהי ז ונשיא, שוכן עד וקדוש שמו, מרום וקדוש הוא:

בות ותולדותיהן ושבעה כוכבים וצבאותיהן ושנים עשר גבולי אלכסונין וראיה מני נאמנין עולם שנה נפש חק שנים ועניה ושנים עשר גבולי אלכסונין וגלגל ולב ים נאמנין עולם שנה נפש חק שנים וצבאותיהן ושנים עשר גבולי אלכסונין וראלם שנה נפש חק שנים עשר ושבעה ושלשה ופקידן בתלי וגלגל ולבר א את הרוח אש למעלה ומים למסד ושבעה ושלשה ופקידן בתלי וגלגל לדבר זש ומים זרוח אש למעלה ומים עשר ושבעה ושלשה ופקידן בתלי וגלגל בר א את תמים מם דוממות ומים למטה ורוח חק מכריע בנתים. וסימן לדבר א את תמים מם דוממות שין שורקת אלף חוק מכריע בנתים. וסיות מכמלך על פסאו גלגל בשנה כמלך במדינה, לב בנפש כמלך במלחמה, גם ל חפץ זה לעומת זה עשה תאלפים מוד ליות לב בנפש כמלך במלוב ודע מרע. ל חפץ זה לעומת זה עשה המלך במדינה. לב בנפש כמלך במלחמה. מרע. מרע. מרע, והרע מבחין את המלקים טוב לעומת רע, שוב משוב, ודע מרע. שלשור מבחין את השוב משוב לעומת רע, שוב משוב, ודע מוררי מין את הרע, והרע מבחין את השלקים מיוב לעומת רע, מיוב ממיב, ודע ביתים שלשה אחד לבדו עומד, שמורה למיבה לבדו עומדי שבעה חלומי זיל שמורה למיבים, ורעה שמורה עומדיי המדי עומדיי המדי עומדיי המדי עומדיי המדי עומדיי המדי מבריע בותים עומדין במלחמת: שלשה שבעה חלוסין, שלשה מול שלשה וחק מכריע בנהים הבים: הלבים מלחמת: שלשה אותבים, שלשה מול שלשה וחק מכריע בנהים לבים: הלב והאזנים, והפה, שלשה שונאים, שלשה מונאים, שלשה מחיים, שלשה מלך נאמן ליבים: תלב, והאזנים, זהפת, שלשה שונאים שנו שול שלשה מחיים, שלשה מהיל גל גל גבי ז'ז' על גבי ז'ז' על גבי ז'ב וכולו אדירה, והמרה, והלשון, ואל מלך נאמן יבים: תסב, והאזנים, והפה, שלשה שונאים הכבד, והמרה, והלשון, ואל ביל גבי ד'ז' על גבי י'ב וכזלן אדוקין זה בזה.
ה אביהם אבינו והביט וראה וחקק וחצב עלתה בידו נגלה עליו אדון הכל, וקראו נכרית ברת לו ולזרעו והאמין ביי ויחשורה לו עדור כבם לו ברית בין עשר

נכרית ברית לו ולזרעו זהאמין ביי ויחשבה עלתה בידו נגלה עליו אדון הכניה גליו והיא המילה, ובין עשר אצבעות ידול בדקה כרת לו ברית בין עשר נרית ברת לו ולזרעו והאמין ביי ויחשבה עלת בידו נגלה עליו אין בין עשר גליו והיא המילה ובין עשר אצבעות ידיו והיא הלשון, וקשר עשרים זשתי מזלות. מזלות את יסודן משכז במים דלקו באש רעשו ברוח בערו בשבעה

סליק פרקא : וסליק ספר יצירת

פון וועלטיבאשאף

סיק סודתדיקע וועגן פון חכמה האט ג" "צבאות, דערוואס עפייכנש זיין נאָמען דורך דריי ספרים, דורך צאָהל, אותיורע ספירות (בּלימה). צוויי און צוואנציק זיינען די אותיורד, ע זאַכען, זיי זיינען דריי מוטערס, זיבן טאָפּל און צוועלף

. ספירות (בלימה) אזן אויך די צאהלן, ווי עס זיינען די נטש-פינף אַנטקעגן פינף. אזוי איז געשאפן געווארן א זרה און כח פאַרפעסטיקט דורך ווערטער פון מויל און

יליש. לעהן און ניט נייען צעהן און ניט עלף. דספירות, צעהן און ניט נייען צעהן און ניט עלף. דספה דערפון און ווער קלוג דורף דעם געדאנק דעם שכל, דערהויב דאס ווארט און צאהל צוזיער דערקרות און זייער מידה איז צו פארנעמען צעהן טיילן. הון סוף, אהן גרעניץ איז זייער אנהויב, און אומענדליף און אפגרונד זיינען זיי פאר גוטס און שלעכטס. אומענדליף וו דערהויד און דערנידער. אהן סוף צו מזרח, מערד. דרום און צפון און ג' איז דער איינציקער מלף: ער און פון יאון ג' איז דער איינציקער מלף: ער און דין דעם אָנבליק פון שיינענדן בליץ. זייער אנהויב הון די ענד איז נישט צו דערקענץן. די וועלט עס אין זיי ווען זיי שטראָמען פארויס און לויפען עס אין דיי ווען זיי שטראָמען פארויס און לויפען

לו, און די ענד איז נישט צו דערקענען. די וועלט די און די ענד איז נישט צו דערקענען. די וועלט די וועלט אין דיי ווען זיי שטרם-ווינט און ווען זיי קערן זיה קניענדיג פאר זיין טראָן אין לויב און באוואזנדער פוף איז ווי זייער אנהויב. זיי זיינען גלייה און באוואזנדער מון א ברענענדיגן קויל, ווייל ג"איז די ייט און גאָרניט איז איהם גלייה. וואס פאר אינס? נפירות בלימה פארל איינס? און באר דעם צאהל איינס? און באר דעם צאהל איינס? און אייב און אייב ארטונג אויף דיין האַרץ ווען און ביי. און איב דיין געדאַנק רייסט זיף פריי פוןדיראון איז דאָס געזעף געזאגט: "אַנטלאָפען- מון און איז דאָס געזעף געשלאָסען. ספירות, צוערשט דער גייסט פון ג" געבענשט און מער זיין דער וואס לעבט אין די אייביגקייטן. קול גייסט

זיין דער וואס לעבט אין די אייביגקייטן . קול, גייסט אין דער וואס לעבט אין די אייביגקייטן . קול, גייסט אין די אייביגקייטן . קול, גייסט מון ג'י אייביגקייטן . קול, גייסט מון ג'ייסט האט ער בא שאפען די צוויי און צוואנציק קלאי . דריי זיינען מוטערס, זיבען זיינען דאפעל און צוועי זער דער גייסט צוערשט, איבער און אין זיי דער לופט, וואס שטאַמט פון גייסט, האט ער ער, און פון תוהו ובהו האט ער געשאפען ערד ער, און פון תוהו ובהו האט ער געשאפען ערד יכענט אויסדרוק אויף דעם, און אויפגעשטעטעטדעס דעם כענט אויסדרוק אויף דעם,און אויפגעשטעלט דעם

עלן יסוד.

ואסער האט ער געשאפען פייער און געמאַכנז פאר זיה, א טראָן פון פבוד, מיש שְרָפִים, אוֹפַנִים, זיי הויז, ווי עס שעהט געשריבן: דער ווי, ווי עס שטעהט געשריבן: דער ווי, מלאכים - גייסטער און באַדינער א פּלאַם-פּייער.

קליבן דריי אותיות פון די איינפאַכע, האט זיי געשי שאלטעט אין א גרויסן נאָמען ירו און דערמינג לט אין זעקס ריכטונגען.

האט געקוקט ארויפצו און האָט שבם געשר אָסאן.

האט געקוקט ארונטער און געשלאָסען די טיעפּ:

האט געקוקט פארוים און געשלאָסען דעם האט געקוקט אויף צוריק און געשלאָסען דעם

האט געקוקט צו רעכטס און געשלאָסען דעם

האט געקוקט צו לינקס און געשלאסען דעם

יינען די צעהן ספירות פון דעם איינציקן גייספג ייביק, אין לופט, ווא סער, פייער, אין דער הויף, ערב, דרום און צפון

קאנגען און אותיות זיינען דער יסוד פון אלע אים דריי מושערס אים-ש זיי באדיישן-א-לופט אים וואסער איז ששיל-שווייגעוד, פייער איז שיפעני אין גייסט, איז ווי א פארמיטלער צווישען די אוני רעד אווי און גלייכט זיי אויס. מיט צווייאון צוואָני ער גער און געפורעמט אַלף און יעדע זאוד פאַשאָפען ווערן. ציק קלאַנגען, אָדער אותיות ווערן פאָרמירסד נאיק קלאַנגען, אָדער אותיות ווערן פאָרמירסד

דירדוֹ קוֹל, אויפגעדרוקט אויף דער לופט און קלאָהר געמאַכט אין פינוּפּע ערטער: אין האַלז-א-ה-ח-ע; ביים גוּמען ג-י-כ-ק; אין צוּנג:-דיט-ל-נ-ת; ביי די ציינער-ז-ס-צ-ר-ש; און מיט די ליפען-ב-ז-מ ווערט האט ער אייגעפירט אין א גערוים מיט צוויי הונדעים און איין און דרייסיק טויערן. דער דאָזיגער רוים קען זין:
באוועגען פארויס און צוריק אין דער הויה און דערנידער פאַר
גוטס און פאר בייז. פון גוטס פיהלט מען אמתע פרייד, פון
בייז פיהל מען פיין.
ער ווייזט ווי עס קאמבינירן זיה די אותיות-איין מיט אַנדערע.
רמיט אלע און אלע מיטן א.
רמיט אלע און אלע מיטן א.
ג מיט אלע און אלע מיטן א.
ג מיט אלע און אלע מיטן א.
צוויי הונדערט און אלע מיטן ג. און אזוי געהן זיי אלע דורה די
צוויי הונדערט און אין און דרייסיק טויערן. אזוי ארום קומט די
גאוצע ווערט באשאפונג צושטאוד. פון דעם וואס איז ניט געווען

גאובץ וועלט באשאפונג צושטאנד. פון דעם וואס איז ניט געווען ווערט עפעס. פון לויזע לופט ווערן גוואלדיגע פאָרמאַציעס, פון לעידיגע עפעס. פון לויזע לופט ווערן גוואלדיגע פאָרמאַציעס, פון לעידיגן רוים די גאַנצע וועלט, און פון שטומער ערדאלף וואס האָט לעצען. אלף ווערט געטאָן מיטן כח פון זיין נאָמען און דורף די צוויי און צוואנציק אותיות, א סימן אז אַלע זיינען זיי טיילען פון איין לעבעדיקן גוף.

קאפיטלו לאנגען און אותיות אים של גיבען דעם יסוד פאר אלע אנדערע דריי מוטער־אותיות אים ער גיבען דעם יסוד פאר אלע אנדערע דריי זיינען ווי פארמיטלער צווישען איין זייט דער דער און אויף דער אודער אויישען זיידער שולדיגע און אויף דער אנדער זייט די געלייטערטע און צווישען זיידער אלף וויא צונג וואס בעדא אילדי די געלייטערטע און צווישען דיידער

אלף וויא צונג וואס רעדט שלום צו זיי. ד" דרי מוטערס א-מ-ש שלום צו זיי.
זעקס רינגען דרום-געצוימט מיט
זעקס רינגען דרוד וועלכע עס שטראַמען לופט, פייער און וואסער. זיי
פארטיילען זיה אין אדערעע עס שטראָמען לופט, פייער און וואסער. פארטיילען זיך אין וועלכע עס שטראָמען לופט, פייער און וואסעי. ארטיילען זיך אין אַקטיוע און פאסיווע פוחות. פון די דריי מוטערס א־מ-ש קומען ארויס דריי פאָטערס און פון זיי ביידן - אלץ וואס איז דאָ אויף דער וועלט, די הימלען - פון פייער, די ערדפון וואסער און די לופט-פון גייסט. די דריי מוטערס איל-ש וואס באַדייטן פייער וואסער און לופט וויז דריי מוטערס איל-ש וואס באַדייטן פייער הוואסער און לופט וויז דריי מוטערס פייער, וואסער און לופט ווייזען זיף דורף די פייטן פון יאהר. פון פייער קומט די היץ, פון ווייזען זיף דורף די פייטן פון יאהר. פון פייער קומט די היץ, פון וואסער די קעלט און די לופט איז דער רעגולייטאָר צווישען זיי. די דריי מוטערס א-מ-ע, דאס הייסט פייער וואסער און לופט וויידער פאר פייער וואסער און לופט וויידער פאר פייער וואסער און לופט וויידער פאר רעגוליאַטאָר צווישען זיי. די דריי מוטערס א-מ-ע, דאס די פייער ואַסער און לופט געפינען זיף אין מענטשן: פון פייער פאר מיט זיף דער קאָב; פון וואַסער -דער בויף; פון לופט די ברוּסט ווידעראַמאָל א פאַרמיטלער צווישען די אַנדערע צוויי. דריי מוטערס האט ער געשאפען, באשטימט און קאָמביניתט ער האט זיי באַשטימט צו זיין די דריי מוטערס פון יוניווערס, אין די צייטען פון יאהר און אין געבוי פון מענטשן -זכר און נקבה. ער האט באשטימט דעם אות א צו זיין דער קלימאָט פון יאריר און אין מענטשן צו זיין דער אָטעם פון זיינע להנאלן. דער זכר מיט א-מ-ע. די נקבה מיט מיש א-מ-ע. די נקבה מיט מישרא. צו הערשען איבער וואָסער און צו זיין דער אין דער וואַסער און מואַמען מיט אנדערע צו שאפען די ערד אין דער וועלט, די קעלט פון מיט אנדערע צו שאפען די ערד אין דער וועלט, די קעלט פון מיט אנדערע צו שאפען די ערד אין דער וועלט, די נקלט פון מיט אנדערע צו שאפען די ערד אין דער וועלט, די נקלט פון מיט אנדערע צו שאפען די ערד אין דער וועלט, די נקלט פון איני

לו האט באשטימט דעם אות מ צו הערשען איבער וואסערייון קעלט פון אהר, און דעם שויה פון מענטשן זכר און נקבהי דער זכר מיט מ-א-ש, און דעם בויה פון מענטשן זכר און נקבהי דער זכר מיט מ-א-ש, און קבה מיט מ-ש-א.
ער האט באשטימט דעם אות ש צו הערשען איבער פייער און קאמבינירענדיג מיט אנדערע צו באשאפען די הימלעןא'ן וניווערס, און דעם קאפ ביי מענטשן, זכר און נקבהי נקבה מיט א-ש-מ.

קאפיטלען פון זיי בען טאפל אותיות ב-ג-ד-כ-פּ ר-ת האבען עדע פון זיי צוויי קלאוגען וואס באגליטן זיי. די באדייטונג זייערע איז: לעבעוי שלום, חכמה, רייכקייט, חן, פרוכטבאַרקייט, און מאכט. די צוויי קלאַנגען פון יעדען אות זייען און זייען אות זייען און אייען און אייען אות זייען אות זייען אות זייען און אי קלאַנגען פון יעדען אות זיינען אוייטער און מאכט. די קלאַנגען פון יעדען אות זיינען אוייטער און אַ האַרטער. די האותיות רופען זיף שאפלס ווייל יעדער פון די אותיות האט זין: זיין היפוף: לעבען און טויט, שלום און קריעג, חכמה און נאי רייטקייט, רייכקייט און אַרימקייט, חון מיויסקייט, פרוכטבאַרקייט און לעדיגקייט, מאַכט און שקלאפעריי. דיבען טאָפל אותיות וויידער אויים זייבען רויבען: אויבן און

די זיבען טאפל אותיות זיידען אָן אויף זיבען רוימען: אויבן און אונטן, מזרח און מערב, דרום און צפון און דער היכל הקדש אין זייער מיטען אויפר דרום און צפון און דער היכל אין זייער

אונטן, מזרח און מערב, דרום און צפון אוויף זיבען רוימען: אויבן און אונטן, מזרח און מערב, דרום און צפון און דער היכל הקדש אין זייער מיטען, אויפהאלטענדיג זיי אלעמען.

דיניבען טאָפל אומיות האט ער איינגעשטעלט און קאָמבינירט פרי מיט זיי צו באשאפען די פּלאַנעטן פון דעם יוּניווערס, דיצען האט ער אויפגעבויט זיבען פון נשמה ביים מענטשן. פון די פאר אַלען פון דעם יוּניווערס, פון זיבען האט ער אויפגעבויט זיבען הימלען, זיבען ערדן און זיבען שבתים. דערפאר האט ער געבענטשט די צאהל זיבען מעהר צוויי אותיות בויען צוויי הייזער, דריי בויען זעקס, פיער בויען פיער צוויי אותיות בויען צווי הייזער, דריי בויען זעקס, פיער בויען פיער בויען פון בער און צוואנציק, פינף פויען הינדערט און צוואנציק, זיבען פון איי ציק. וויטער פון דעם פארמעהרן זין זיינערע צאָהלן אזוי עטאַררן אַז דאס מויל קען קוים זיי אויסרעדען און די אויערן זיי דער און מאַרס. זיבען די שטערן פון אונזער וועלט וואס זיינען די זון, ווענזס, מערקורי, לבנה, סאַטוּרן יופיטעו אין באירן און בוויינען אויף די זיבען טעג פון וועלט באַשאף, אויערן מויל און צווי נאָז-לעכער. מיט זיבען זיינען אויף די דיבען פעריאָי אויערן מויל און צווי נאָז-לעכער. מיט זיבען זיינען אויף די דיבען פעריאָי אויערן און צווי נאָז-לעכער. מיט זיבען זיינען אויף די דיבען פעראן זיבען פעראן די דיבען פעראָן אויף פון צייטן. און צווי נאָז-לעכער. מיט זיבען זיינען אויף דען פון פייטן. אווי האָט ער ליעב געקראָגען די צאהל זיבען מערהר ווי אלע אנדערע זאַכען אונטער זיינע הימלען.

קאפיטלע

די צוועלף איינפאכע אותיות זיינען ה־ו־ז-ח-ט־יל-נ-ס ע־צק. יזיינען די יסודות פון די פאלגענדע צוועלף אייגענשאפטן זעהען, הערען, שמעקען העדען, טאַפּען. געשלעכטליכע ליבע, אַרבעט, באַװעגזנג, צאָרן, פרייד, פאַנטאַזיע און שלאָף. אַרבעט, באַװעגזנג, צאָרן, פרייד, פאַנטאַזיע און שלאָף. די צוועלף חושים זיינען צעטיילט אין ריכטונגען פון רוים: צפון-

מזרח, דרום -מזרח, מזרח פון אויבן, מזרח אונטן; צפון אויבן צפון אונטן, דרום מערב, צפון מערב, מערב אויבן, מערב אונטן דרום אויבן, דרום אונטן. זיי פיהרען צו אומענדליכקייט און זיינאן

דרום אויבן, דרום אונטן. זיי פיהרען צו אומענדליכקייט און זיינלן
דיארעמס פון דעם יוניווערם.
מיט די צוועלף איינפאַכע אותיות, וואס ער האָט געצייכענט
מיט די צוועלף איינפאַכע אותיות, וואס ער האָט געצייכענט
און קאָמבינירט האט ער אויף באשאַפען די צוועלף מדלורע
פון דער וועלט. זייערע סמנים זיינען: ט־ש־ת-ס־א־ב־בּרַע־ק־ג־דאון ד. די צוועלף זיינען אויף די חדשים פון יאָהרי
סיון תמוז, אב, אלול, תשרי, מרחשון, פסלו, טבת, שבט, אדר, ניסן, איר.
צוועלף זיינען אויף די אָרגאַנען פיי לעבעדיגע באשעפענישן: צוויי
הענט, צוויי פים, צוויי נירען, מילף, לעבער, גאַל, געשלעכטס אָרּגאַנען, מאגען און גידערים. ער האט זיי איינגעשטעלט לויט
דריי מוטערס און דרייפאטערס -און פון זיי קומען פייער, לופט
און וואַסער. דריי מוטערס, זיבען טאפלס, צוועלף איינפאכע אותיות
און וואַסער. דריי מוטערס, זיבען טאפלס, צוועלף איינפאכע אותיות
הקב"ה, יה, ג"פון צבאות, אלהים חיים, אלהי ישראל, רם
ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא - האט בא =
ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא - האט בא =
ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא - האט בא =
ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא - האט בא =
ונשא שוכן עד וקדוש שמו, מרום וקדוש הוא - האט בא בוועלף

קאַפּיִטל IV

לאַפּטט זע ד"דריי פאטערס און זייערע דורות און די זיבען זיגערס מיט זיי= ערע אַרמעען, און די צוועלף גרעניצען פון דער וועלט זייען באג = לייבטע עדות פון וועלט, יאהר און מענטש. צוועלף אונטן, זיבען איבער זיי, און דריי איבער די זיבען. די דריי זיינען: וואַ סער, לופט און פייער. פייער אין גאָר דער הזיך, וואַסער

אויס גוטס. פרייד איז אָנגעגרייט פאר גוטע און פיין פאר דריי איז ווי איינס און דאס איינציקע שטעהט אליין,איןדער הויד. זיבען קענען זיין בעטיילט, דריי איז אנטקעגען דריי,איינס אוז אַגלייכגעוויכט צווישען די צוויי גרופען. דריי שונאים, דריי צוועלף שטעהן אין מלחמה: דריי פריינד, דריי שונאים, דריי וואס גיבען לעבען, דריי צעשטערערס. די דריי פריינד זיינען האַרף, אויער און מויל. די דריי שונאים זיינען לעבער, גאַל און צונג: און ג' דער געטרייער מלד, העריי זיינען לעבער, גאַל און צונג: און ג' דער געטרייער מלד, העריי שט איבער זיי, איינער איבער דריי, דריי איבער זיבען און זיבען איבער צוועלף אבער אלע געבונדען אינאיינעם.

אונטן און לופט צווישען זיי ווי אַ פּאַרמיטלער. ת-ל-י איז איבער דער וועלט-א בולך אויף זיין טראָן. די

ענדערונגען פון יאָהר ווייזען דעם מלה קעניגט איבער זיין קע:

און דאס הארץ פון מענטשן איז ווי אַ פעלד וואז דער מלק פיהרט זיינע מלחמות.
און נאף מעהר: ער שאפט זאַכען איינס פון דאס אַנדערנע ער שטעלט אוועק גוטס קעגן שלעכטס. מאַכט גוטס פון גוטס

מיט גוטס מעסט ער שלעכטס, און מיט שלעכטס פרובט ער אוים גוטס. פרייד איז אָנגעגרייט פאר גוטע און פיין פאַר

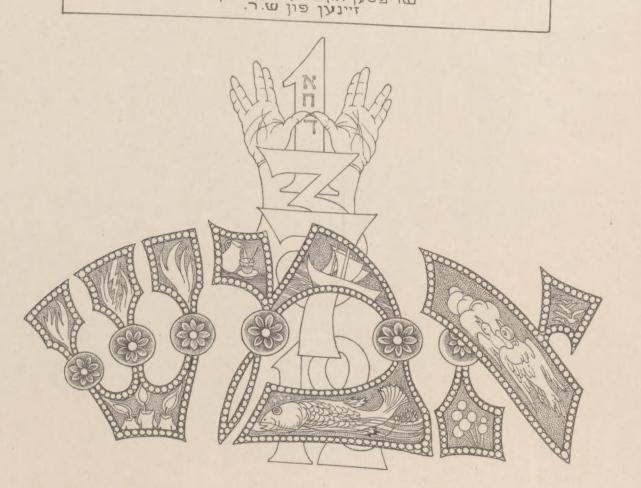
אזוי האט אברהם אבינו דערקענט און פארנומען און פארצייכענט דיאלע זאַכען. דער אויבערשטער האט זיך ענפלעקט צו איהם, געשלאסען א בונד מיט איהם און מיט זיינע זאַמען נאך איהם, און אברהם האט געגלויבט אין איהם, און איז אויסדערוויילט און אברהם האט געגלויבט אין איהם, און איז אויסדערוויילט און אברהם האם געמיובט הין היו דער בונד איז געשלאָסען גע-צו געהן די וועגן פון גערעכטיקייט. און דער בונד איז געשלאָסען גע-ווארען ווי צווישן צעהן פיס-פינגער-ברית-מילה און וויצווישן דיצעהן הענט-פינגער - דיצונג. און ער האט געפורעמט די צווייאון צוואנציק

הענט-פינגער -ד פונג. און עד האט געפה ענט די פור און פואנפין אותיות אין לשון און איהם געוויזען די סודות פון דעם. ער האט זיי געפיגן דורה וואַסער,געברענט דורף פייער און וויברירט זיי דירה די לופט.ער דורה וואַסער,געברענט דורף די זיבען פלאַנעטען און דורה די צוועלף האט זיי געלאָזען שיינען דורה די זיבען פלאַנעטען און דורה די צוועלף מזלות אין די הימלען.

פון פפר דבירה

MII E"TUO BIL E"T

די איבערזעצוּנג, אין אידיש איז אַ פרייע, געמאַכט נאָךּ צוויי נישט גאָר עהנליכע העברעאישע ספרייצירה־טעקסטן. אויך לויט צוויי פאַרשיִדענע איבערזעצונגען אין ענגליש. די האַנד = שריפטען און איבערזעצונגען זיינען פון ש. ר.



ספר יצירה BOOKOFCREATION

Chapter I

irty two mysterious ways of wisdom did the Lord of the

en Sephiroth have ten regions bound to them with= limit. Infinity is the begining and infinity is their ng. Infinity of good and evil, endless in height and h, boundless in the East and the West, to the North South. And the Lord the only God, the trusty King over them from His seat in all eternity.

inaffable Sephiroth have the appearance of a flash of ning, their origin and goal are infinite. His word is em as they rush forth and as they return they haste in a whirwind. And when they return they fall before hrone prostrate in adoration.

Sephiroth are there. Their ending is like their begining d and arising as if from a burning coal. Know-the is One and there is none and no second beside Him: number canst thou count before One?

are the Sephiroth. Seal up thy lips not to speak of them, thy heart not to think of them. And if thy thoughts be thee-bring them back to thy control, as it is writer running and returning," and hence was the Control of the closed.

ten Sephiroth carry ten numbers: :: The spirit of the living Elohim, blessed, and more than od be his name. The Voice, the Spirit and the World this is

doly. one.

nd: From the spirit He made air and formed it into tweto sounds-letters: Three mothers, Seven doubles and

o sounds-letters: Three mothers, Seven doubles and e simple.
It is From the air He made the waters and from the shape and void made mire and clay, and designed surfaces with the made fire from water and built for Himself a cle of Glory with the holy animals and ministering Angels. Three He completed His dwelling, as it is written: He, who the ted three letters from among the simple ones and fore them into a great name I HV, and sealed with them inverse in six extentions.

a: He looked above and sealed the height with IHV.

: He looked below and sealed the depth with IVH.

Inth: He looked forward — and sealed the East with HIV.

th: He looked backward and sealed the West with HVI.

In: He looked to the right and sealed the South with VIH.

In: He looked to the left and sealed the North with VIH.

se are the ten Sephiroth, from them conclude: ! is the spirit of Elohim: Water, Fire, Helght, Depth, East, West, South and North.

Chapter II

ly two letters are the foundation. Three Mothers, Seven les and Twelve Simples. three Mothers Aleph, Mem, Shin W-13-Y signify: Water and Fire. Water is silent, Fire is sibilant =

Water and Fire. Water is silent, Fire is sibilant =
Air reconciles the two.
formed the twenty two letters. With them He composed
withing that is created and everything that should he
ter be created.
twenty two letters are formed by the voice imbres—
upon the air and set in the mouth in five places:
he throat, in the mouth, (palate) by the tongue and
he lips. A-H-CH-O-y-n-n-N at the throat, G-I-K-Q-

The twenty two letters, the foundation of all things, He arranged as in a sphere with two hundred and thirty one gates. The ring may be rotating forward or backward, for good or for evil. If for good-true pleasure comes—if for evil-nothing but pain.

This is how He combined letters:
Aleph(N) with all and all with Aleph.
Beth (a) with all and all with Beth.
Gimel (A) with all and all with Gimel.
And so with all. Hence they go though the two hundred and thirty one gates of knowledge.

From the none existent He made somethings, all forms of speech and everything else that has been created. From emptyness He made the material world, and from the innert earth He brought forth

He hammered vast columns out of intangible air, and by the power of His Name created everything that is. And all that is a proof that the twenty two letters are all parts of one body.

Chapter III

The three Mothers A-M-SH (W-D-N) provide foundation for all other sounds and letters. They resemble a balance-on one side the quilty on the other the purified, for the Aleph, which is air, stands like a tongue of peace between them. The three Mothers Aleph-Mem and Shin with six seals, and from them proceed air, fire and water, active and passive forces. The three Mothers Aleph, Mem and Shin, the foundation of all, produced generations, and all things. The three Mothers Aleph, Mem, Shin: The heavens were produced from fire, the Mem, Shin: The heavens were produced from fire, the earth from water, the air from spirit conciliator bet = ween the two-fire and water.

The three Mothers Aleph, Mem, Shin, Fire, Water and Air are also visible in the year. From the fire comes the heat, from the water—the cold, and from the air the temperate state, again a mediator between them. The three Mothers Aleph, Mem, Shin, that is—fire, water, air-are also in man: Head, Belly and Chest. from air, a mediator between the two.

These three Mothers Aleph the two.

These three Mothers He produced and sealed as the three Mothers of the universe the year and man, both male and female. He caused the Aleph to reign the air, crowned, combined it with others and sealed it as air in the world, as the climate of the Year and as the breath in man. The male with Aleph, Mem, Shin: The female with Shin, Mem, Aleph. He caused the Mem to reign the waters, crowned it, combined it with others and formed the earth, cold of the Year, belly in man, male and female. Male with Mem, Aleph, Shin, female-Mem, Shin, leph.

He caused the Shin to reign the fire, crowned it, com-bined with others, sealed with it the heavens, heat of the Year and the head of man, male and semale,

Chapter IV

The seven double letters: Beth, Gimel, Daled, Moph, Peh, Resh and Tov. (3-7-7-5-9-7-51) have two sounds with them. They are symbols of Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and soft, by Strang and light breathing. They are called double because they present contrasts: Life and death, Peace and war, Wisdom and Folly, Riches and

Poverty, Grace and Ugliness, Fertility and Bareness, Power and Servitude.

Above, Below, East, West, South, North and the Holy Palace in the center sustaining them all. These seven double letters He designed, made and combined, formed with them the planets of the world, the days of seven He gates of the soul in Man. From the and the Seven Sabbaths. Because of this He loved der all heavens. der all heavens.

Two letters produce two houses, from three letters-six houses, from four-twenty four, from five-one hun seven form five thousand and forty. Beyond this numbers increase so much that the mouth cannot Now behold. He

Now behold: the stars and planets of our World, they are seven: the sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. Seven are also the days of Creation, and seven are the gateways to the soul of man: two eyes, two ears, two nostrils and the South.

So with them is performed: The seven heavens, the seven earths, seven periods of time. Because of that He preferred the number seven to all things under heavens.

Chapter V

Twelve simple letters - Heh, Vau, Zain, Cheth, Yod, Lamed, Nun, Samech, Oin, Tzadik and Goph. (7-3-y-ring, smell, Speech, taste, Sexual love, work, move ment, anger, mirth imagination and sleep.

They are also described the sexual love in space:

They are also showing twelve directions in space:
North-East, South-East, the East above, the East
West, the North above, the North below, the South
low, the North-West, the West above, the West be=
out into infinity, and are the Arms of the Universe.
The twelve, in a large the Arms of the Universe.

out into infinity, and are the Arms of the Universe.

The twelve simple letters He designed and combined, mech Aleph Beth, Mem, Oin, Goph, Gimel, Resh and Dasled. The twelve are also the month of the Year: Nisan, Sabat and Tamus, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Twelve are also the organs of living creatures: two hans ate organs, stomach and intestines. He made and also made them as in order of Warfare, but they are other.

Behold now the simple form the region of the Behold now the simple simple are the property of the selection.

Behold now: these are the twenty two letters from which the living Elohim, the Dweller in eternity, for and establised all things. High and Holy be His Name.

Chapter VI

There Fathers and their generations, seven conqueror, and their armies, twelve bounderies of the Universe of the Witnesse this the world, year and Man are faithful witnesse this the world, year and Man are faithful witnesse.

this the world, Year and Man are faithful witnessed one the twelve, the seven and the three with their regal one, above the celestial Dragon T-L-1- and below to the seven and the three are Water one, above the celestial Dragon The three are Water below, and Air, world and the heart of man. Mem is mute, Shin is Air and Fire. Fire above, Water below, and Air, world and the heart of man. Mem is mute, Shin is mediator between them. Mem is mute, Shin is mediator between them. The mediator, like a friend placed between them. The changes of the The celestial Dragon-3odiac T-L-1 ('5t) in the University of the Air good between them is like a king upon his throne. The changes of the year is like a king ruling over his domain; the year is like a king ruling over his domain; the year is like a king ruling over his domain; Elohin heart of man is like a hing in warfare. Elohin heart of man is like a hing one from the other. Elohin heart of man is like a hing of the year is the year evil, made good things from good, er- He made all things one from the good. Happinesself things from evil, made good things from evil, with the good. Happinesself things from evil, and with the Evil He tries the good. Happinesself things from evil, and misery of the wicked.

Evil, and with the Evil He tries the good is divided is the lot of the good, and misery of the wicked.

Three is One, who stands alone. Seven is divided.

is the lot of the good, and misery of the wicked.

Three is One, who stands alone. Seven is divided three is One, who stands alone. Seven is divided three against three with one standing between the three against three with one standing between the three and stand as if in warfare, three are friends as if in warfare, three destroy triads. Twelve stand as if in warfare, the destroy triads. Theree enemies are: liver, gall and tongue, a the three enemies are: liver, over them. The three dove three one above seven above twelve, all and Seven above twelve, all and Seven above with the other.

And when Abraham, our father, perceived and und derstood, had taken down and engraved it all. The Lord in High revealed Himself to him and with led him His beloved and closed a covenant with him and his seed.

ted him Mis beloved and closed a cover of the him and his seed.

And Abraham had faith in the Lord. And He made a covenant as between the ten toes of the made a covenant as between; and as between that is the circumcision; and as between feet that is the circumcision; that is the tongue, that is the tingers of the hand, that is the tongue the ten fingers of the hand, that is the solutions and the ten fingers of the hand, the letters into specific the ten fingers of the hand, the letters into specific the ten fingers of the hand, the letters into specific the ten fingers of the hand, the letters into specific the ten fingers of the hand, the letters into specific the ten fingers of the hand, the letters in the specific the ten fingers of the hand, the letters in the specific the hand. And He formed the twenty two letters into speech and unveiled to him His secrets. He letth ech and unveiled to him him in Fire and sway letters soak in Water burn in shine in the seve though the Air the twelve signs of the 3 odiac. Stars and in the twelve

END OF THE BOOK OF CREATION

The translation into English is made from two Hebrew

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Versions and also two quite different English tran

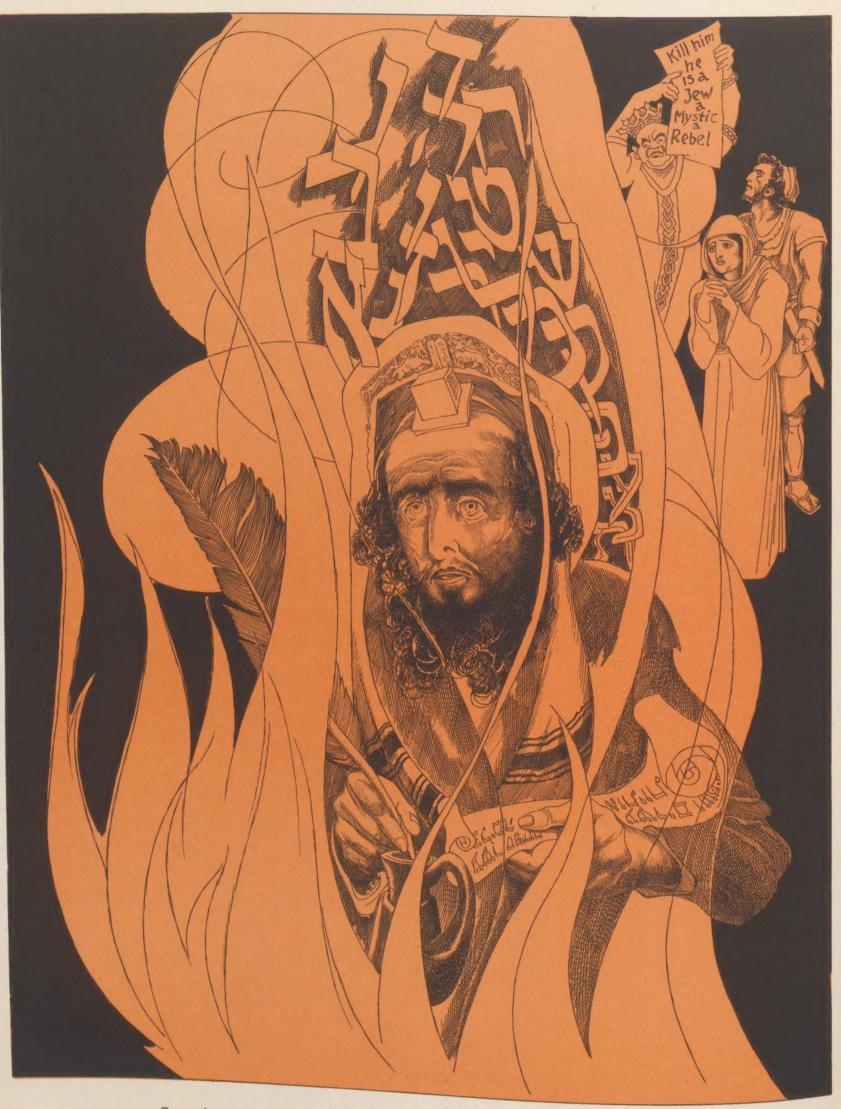
Versions and also two quite different English tran

Versions and also two quite different English

Versions and Wynn Westcott, the other by Knut Stenring

Lations; One by Wynn Westcott,





Rabbi Akiba ben Joseph, Rachel his wife, Bar Cochba, and the Roman King, Hadrian.

Rabbi Akiba ben Joseph

The legend tells us about Rabbi Akiba, the possible author of Sefer Yetzirah, that he had grown up a humble shepherd to a flock of a rich man in Jerusalem. One day he saw the lovely daughter of his master, Rachel, and dared to fall inlove and assistant his wife and and aspire to many her. Against the will of her father she became his wife and induced to have her ause of induced him to devote his life to study and learning. And so, because of her, the ignorant youth became one of the greatest teachers in Israel. Healsom was a great I was a great Jewish patriot. It was the time when the Roman King Hadrian de-cided to be such a strict of rebellion cided to make an end to Jewish religion, state and to the spirit of rebellion still alive in the second to the spirit of rebellion. still alive in this people. It was known to the Roman oppressor that Akiba called Roman Pressor that I was known to the Roman oppressor that I was to me called Bar (ochba the Messiah, the Deliverer, and had urged the Jews to revolt revolt against Rome with Bar Cochba as the leader. For this and for his adevotion to the Rome with Bar Cochba as the leader. Aliba was condemned devotion to the Torah, and for his mystical teaching Akiba was condemned to die together. to die together with others (צשרה הרוגי מלכות) the death of a martyr.

His sayings, interpretations of the law and teachings are many, but sent us at present we are concerned withhis thoughts as embodied in this Sefer Vetzingh D. I. All the Sefer Setzingh D. I. All the Sefer Setzingh D. I. All the Setzingh Yetzirah. Rabbi Akiba was believed to know the mystic significance of the letters which letters which constitute the Holy Name. But it should only be accessible to very pious. very pious Therefore the concise and obscure style of its writing. New vertheles vertheles some would say that this little book had greater influence on the development development of the Jewish mind then any other book after the Talmud.

The host of the Jewish mind then any other book after the 122

The basic Ideas of this book are, so to say, philological, that is the 22 letters of the Hebrew Alphabet, with reference to their pronounciation.

No sound can be No sound can be produced without the mouth and the assistance of its five organs. five organs: in the throat, on the palate of the mouth, the tongue, lips and tests and teets. All letters are in three groups, the three Mothers, W,D, N
Alef. Mom ski

are symbols of life, peace, wisdom, riches, grace, fertility and power.

The twolves in the symbols of life, peace, wisdom, riches, grace, fertility and power. The twelve simple letters are: 7,7,7,7,0,5,1,0,4, indicate sight, hearing, smell, Teth. Yod Lamed, Nun, Samech, Oin, Tzadik, Quph, indicate: sight, hearing, smell, speech tack speech, taste, sexual love, work, movement, anger, mirth, imagination and sleep.

And combination the mystery of numbers: One is above three, three above seven, seven above twelve, but all accounts the major to the soul, 32 the ways twelve, but all are in the One. Seven are the gateways to the soul, 32 the ways of wisdom. The obtaining the one of the soul o of wisdom. The sphere's gates are 231. Two letters produce two houses—
three produce six

three produce six, four-24, 5-120, 6-720, 7-540
There is a six, four-24, 5-120, 6-720, 10-15-16 There is one, nothing is less, seven is divided, twelve is like in a warfare, but all is in One the but all is in One, the Creator; Out of Him emanate ten Sephiroth, through them the Creator manifests Himself. But their end is in their beginning, their beginning in their analysis of the coal, so are they to the begining in their end, as the flame is related to the coal, so are they to the Creator, the Fin-Set T. Creator, the Ein-Sof. They are beyond our understanding... "Close your mouth lest it species." He added to it the word (75.53) uth lest it speaks, and your heart lest it thinks ...

"Blimah" which may mean many things: endless, abstract, or closed, ineffable, or absolute or North: or absolute, or Nothing, that Mystical Nothing to which later Kabbalists arrived in their arrived in their craving for understanding. Akiba also knew space, time, seasons, heaven with the seasons, heaven with stars and planets, names of Angels and the living Elohim. All that Elohim. All that is indicated in the Sefer Yetzirah, and much, much more...



שרדם רבנן: ארבעה נכנסו לפרדם: בן-עואי בן- זומא, אלישע בן אבויה (אחר), רב נימירא היי בי היידא היישע לארן), רב עקיבא. בן עזאי הציץ ומת . בן זומא, אלישע בן הביע ובליבא. בן עזאי הציץ ומת . בן זומא הציץ ונפגע. אלישע בן אבזיה קיצץ בנטיעות. רב עקיבא נכנס בשלום ויצא בשלום.

פרדם (די ראשי-תיבות פון:פְעַיטֹ, רֶמֶז, דְרוּשׁ, סוֹד) דעם מיסטישון גאָרטן פון דער הייר הייר פון:פְעַיטֹ, רֶמֶז, דְרוּשׁ, סוֹד) דעם מיסטישון לאָרשן פון דער העכסטער דערקענשעניש פון בורא העולם, זיינען אויין פיר תנאים: הי די דערקענשעניש פון בורא העולם, זיינען אויין פיר הנאים: בן עזאי, בן זומא, אלישע בן בורא העולם, זינען בן בן עזאי, בן זומא, אלישע בן אבויה אזן רב עקיבא. בן לזא- האט א בליק געשאן און איז געפאלן טויטי. בן זומא האט א בליק געשאו און איז געפאלן טויטי. בן זומא האט א בליק געטאו און איז געפאלן טויטי. בן זומא האט אָנגערויבן אונטערצוראַקן די פלאנצן און איז צעמישט געוואָרן. אלישע בן אבויה האב בלויז רב עקיבא אליין איז אריין בשלום און איז ארויס בשלום.

Pardes is the symbolic and mystical Garden in Kabbalah, containing the supreme knowledge of the Courage to enter the knowledge of the Creator and creation. It requires great courage to enter the Garden. There Garden. There are four methods of inquiry indicated in the four (5775) letters. Peh (5) stands for a letters. Peh (5) stands for a letters. letters. Peh (5) stands for Pshat (1914), that is, plain meaning. Resh (7) stands for Remeg (197), that is in the four (1914). Reme3 (507), that is, intimation, a hint, or wink. Daled (7) stands for Drush (17), that is, allegory. And S is, allegory. And Samech (o) stands for Sod (10), that is, Mystery. Ben Zoma, Elisha tells that four Target. tells that four Tanaim entered the Garden: Rabbi Ben Azai, Ben Zoma, Elisha ben Avuah and D. H. A. A. D. H. A. D. D. H. A. D. H. ben Avuah and Rabbi Akiba. Ben Azai gazed at the Garden to cut the trees

Ben Joma looked at it Ben Joma looked at it and lost his senses. Elisha ben Avuah began to cut the Garden down and became a looked at it and lost his senses. down and became a heretic. Only Rabbi Akiba entered in peace and left the Garden



Astreet in Safed. חשש אין בפת אין



ABRAHAM
BEN SAMUEL
ABULAFIA

ABRAHAM BEN SAMUEL ABULAFIA

The life-story of this man, adventurer, writer and mystic, the central figure of the prophetic school in Kabbalah reads this way: Born in Spain in the year 1240, he learned from his father the Bible, Mishnah and Talmud, but lost him at the age of 18. Soon the young Abulafia started his restless life of adventure. He left Spain for the East to discover the hidden river Sambatian, but disorders in the near East forced him to return to Italy and Greece, where he spent about ten years of his young life diligently studying philosophy in general and the writings of Maimonides in particular. At the same time he was forming his own mystical theory and living it. He was deeply occupied with the Kabbalistic teachings of his time, and when he was back in Spain about the year 1270, he completely gave himself to the study of Sefer Yetzirah, the book of Creation, to mystical contemplations and writings. By the age of 30 he was already the author of many manuscripts and of a school in Kabbalah we now call Prophetic or Ecstatic.

He claimed to have obtained the knowledge of the secret Name of the hidden God. He travelled through Spain teaching and preaching his doctrine, but in 1274 he left that country for a life of adventure in Italy and Greece. He attracted disciples and wrote under the names of Raziel and Zechariah. In the year of 1280 he undertook a most fantastic and dangerous task. He went to Rome to step before the Pope, Nicolas III, to plead in the name of God for the oppressed people of Israel. It seems he had Messianic ideas received by words of another mystic, that when the end of time arrives Messiah will come and step before the Pope and command him to liberate His people.

Abulafia tells how this adventure ended. When the Pope heard of Abulafia's intentions he ordered him arrested and burned as soon as he arrived in Rome. Abulafia paid no attention to this, but went fearlessly deeper into mystical meditations and preparations. When he entered the city he learned that the Pope had died suddenly in the night. Abulafia was arrested, held in prison for twenty-eight days and then set free.

After that Abulafia wandered through Italy for a number of years, completed many manuscripts, taught many disciples his personal kind of Kabbalism, against those of his contemporaries, criticizing them for their excessive symbolism and lack of personal mystical experience. He was advancing a doctrine of ecstatic and prophetic inspiration.

The end of his days are obscure. The date of his death is not known. He left behind him quite a good number of writings, and a system of considerable importance and influence upon the development of Jewish mysticism.





The vision of God's throne-chariot (the Merkabah) in the first chapter of Ezekiel (אודקאר)

Prof. Gershom G. Scholem in his work on Jewish mysticism summed it up by saying that it is a characteristic mixture of emotionalism and rationalism . . . "To unseal the soul, to untie the knots that bind it" such are Abulafia's words. To unlock the inner forces, and return the soul from multiplicity to its original unity. There is a dam that keeps the soul confined to the borders of human experience and prevents it from recognizing the Divine. But why is the soul limited? "Because," says Abulafia, "the ordinary daily life fills up our consciousness with things finite and keeps it in its limits. The problem is how to open the gates into the infinite? The way to that would be to concentrate our mind upon things other than concrete and sensual, . . . on things abstract and spiritual."

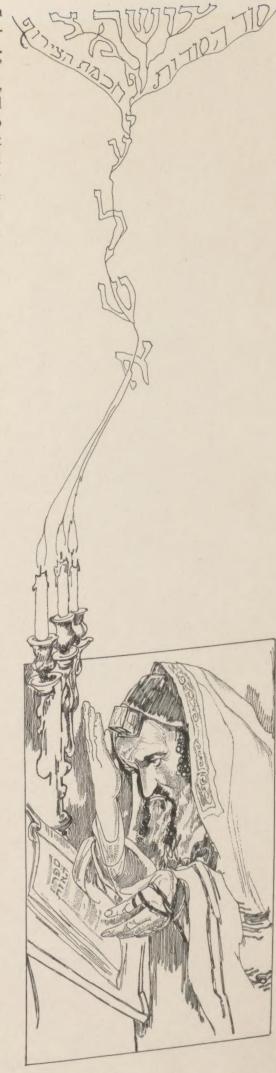
In his search and meditation over such matters Abraham Abulafia came upon the Hebrew Alphabeth, the twenty-two letters, their combinations and possible meanings. His meditation was so intense as to reach the name of God, the Ein Sof, which is the path to true mystical ecstasy.

Abulafia developed a peculiar discipline — "Hokhmath Ha-Tseruf," that is — the science of letter-combinations.

Combined letters don't have to be of a special meaning, because in the deepest sense they must and do have a meaning. Letters, all letters, single or combined, are part of God's secret Name and they all lead to the knowledge of it through meditation upon them. In fact, the more obscure the meaning seems to be, the better it serves as material for pure thinking and contemplation, disturbed less by connection to practical things. To Abulafia and his school in the Kabbalah the highest and purest prayer to the Almighty would be not a prayer of the Siddur, Tehilim or Machsir, but the Alphabeth, because it is the presentation of the world back to its Creator, who created it by the Alphabeth.

The meditation upon the letters of the Alphabeth is a discipline for a new state of consciousness similar to the one created by music. In fact the whole process resembles music, but instead of combining notes one combines letters. Combines and listens through the ears of his soul to the pleasant and elevating sensation of the composition. From the ear it goes to the heart, from there to the spleen . . . from emotion to intellectual ecstasy, and further, and higher to the sublimest delight, — the knowledge of God.

In his book of combinations, Abulafia offers a systematic guide to the theory and practice of letter-musical compositions, combinations, articulations and permutations needed for the so-called mystical logic. The form of letters, their spiritual forms, as he calls them, their numerical value, gematria, leading to names of the same numerical values, and to "jumping" and "skipping," from one thought to another, seemingly disconnected, but resulting in a rich pattern of associations, in great symphonic compositions.





When you intend to approach the Creator ...

Abulafia and his disciples have described the method and manner, preparation and conduct of an attempt to approach a unity with the Ein-Sof. This is approximately how it is related:

mately how it is related: When you intend to approach the Creator, make yourself ready by cleaning your body and soul. The body - don't overload it with food and drink, the soul — purify and pacify the mind by eliminating disturbing and aggravating thoughts. Choose a house away from noise, and none should hear your voice. Select, if you can, the hour of the night when you prepare yourself for the Creator to reveal His Name or face to you . . . Put on white clothes, the symbol of purity, and have Talit and Tefillin on you. Kindle many lights, so that it is very bright all around you. Sing a few Psalms in a melodious manner and voice so that you enter into a mood of receiving Him with gladness and joy. Then take pen, ink and spread paper before you and begin to write letters, a few or many, single or in combinations until your heart gets warm. Think of their meanings that are hidden and could reveal themselves to you. Watch their movements and see how you are being moved by them. And when you are all deep, high and centered upon that, try to see if they don't combine in the Sacred Name, or in the names of His Angels. Ponder over the whole and over the details, see it as in a dream that is being dreamed to you and for you. You may notice then that a part of you steps out of you, faces you and talks to you, telling things to you about you, as if teaching you how to know yourself. You will at the same time notice that the letters you wrote on the paper before you, separate themselves

from the paper and float in the air forming new groupings, new designs. You may see that they shape themselves into the tree of life . . . that the three letters Shin, Daled and Yod hold together in the Name of Shadai . . . you also may see the word Onechi You may see spheres reaching the Ein-Sof — spheres of Atziloth, Briah, Yetzirah, Assiah. When all this is happening to you a strong trembling begins to shake all the limbs of your body. Prophet Elijah may appear to you . . . You may begin to feel that words are being put upon your lips, seemingly senseless, as if you were losing your mind, but actually of great wisdom like the prophesies of the great prophets of old. You also feel that you would be ready to die, since you have experienced the supremest joy . . . but then again you are also aware that you have gone far enough and that you had better return. Then you rise, eat and drink a little, refresh yourself, restore yourself for another time when you feel the urge again to approach God who loved you.





Sabbaths for rest-holidays for Joy

Such was, very briefly told, the story of the school in Kabbalah whose main prophet was Abraham ben Samuel Abulafia. His dream was to find a way to God, to the mystery of His Name and those of His Angels. All that not for personal gain or power, but only "Lishmo", that is for the sake of knowing God. The way to that was meditation, reaching the state of visionary power, so as to be able to see and relate the way the prophets of old have done.

Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil. They all studied and learned, taught others, wrote short and long treatises, but all of them were careful not to reveal the technic of practical mysticism bordering on magic to wider circles in fear that the power thus obtained would be used as black magic by the uncalled and unworthy. Their writings therefore were not meant to be popular. They are often obscure, kept unpublished, unsigned and known only to a very limited circle of adepts.

Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil.



THE ZOHAR, ITS AUTHOR AND TEACHING

uring Abulafia's lifetime and activities in Spain, about the year 1275, a book was written that was destined to become the central pillar of the Kabbalah, namely — the Zohar, the Book of Splendor. And because it happened at the time of Abulafia, an opinion was expressed that he might have been its author. This is now generally declared to be a total impossibility, since the basic ideas of the book and of the man are far apart.

Although the Zohar was written as early as 1275 it took about two centuries to bring it to the position of importance almost equal to that of the Bible and the Talmud in Jewish religious literature. It is a monumental work, consisting of five heavy volumes, just the opposite of the diminutive Sefer Yetzirah, the Book of Creation.

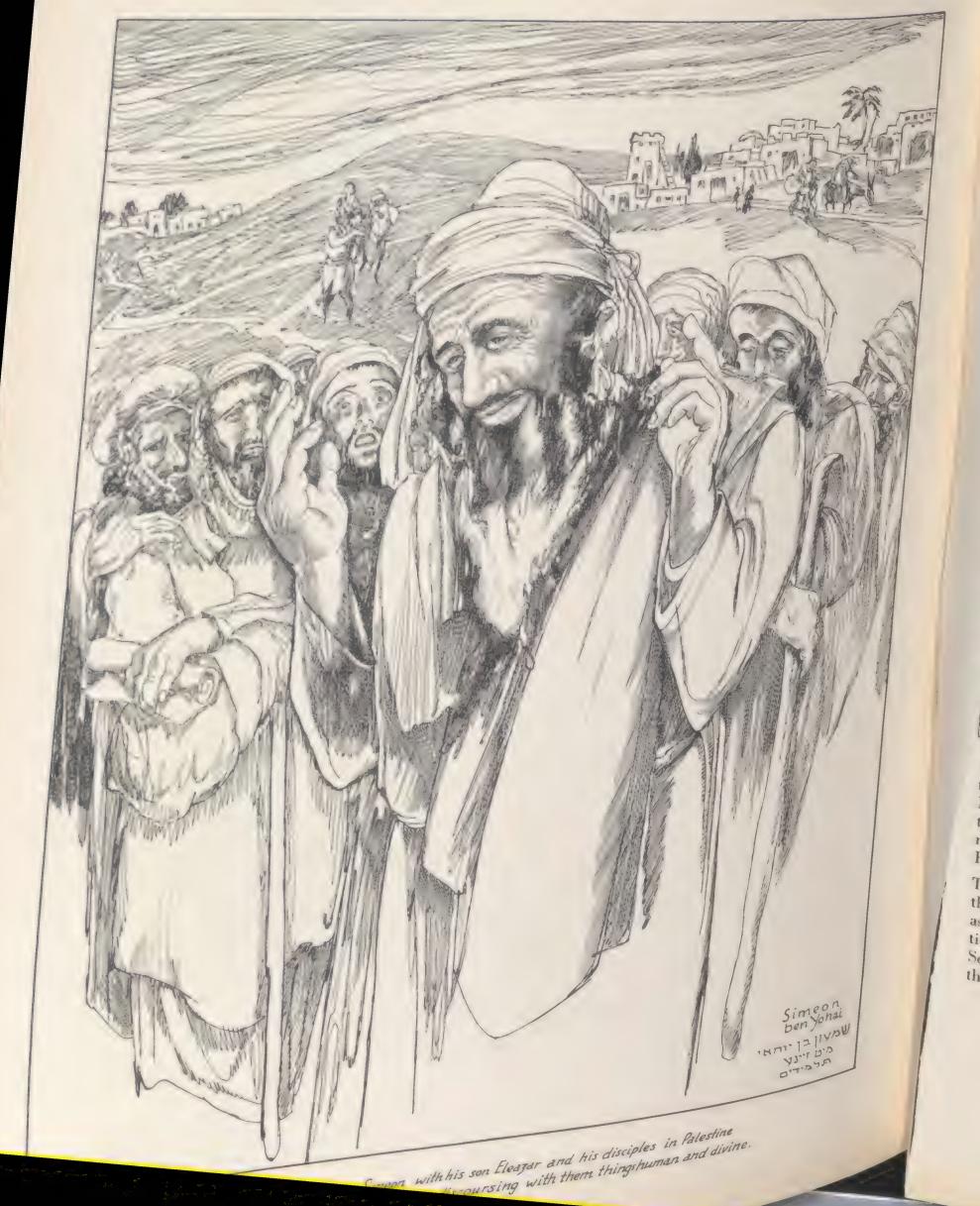
The five volumes of the Zohar correspond to the five books of Moses. It may be considered as another commentary upon it, as it follows the names of the Bible's five books and the names of its chapters. It is that and much more. It is a mystical interpretation and conception of creation and its Creator. It is a Jewish Theosophy.

The name of Moses de Leon is offered as the author of the Zohar. There are violent opponents to this conception, but also ardent proponents. One of them is Prof. Scholem, who propounds it with much convincing power and research. He supplies me with the right and reason to consider Moses de Leon as the author of the Zohar, and not, let us say, Simeon Ben Yohai, its chief protagonist. I will therefore permit myself to relate his life story, and submit a conception of his portrait in a pen drawing. There is no authentic portrait of him in existence, nor of any other of the teachers in Kabbalah; none that I know.

Moses de Leon was born about the year 1240 in Spain. As a young man he was attracted very much by the work of Maimonides "Guide for the Perplexed." He was probably a man of means since he could afford to pay for a copy of this large book could afford to pay for him, a fact evidenced by the ordered specially for him, a fact evidenced by the inscription: "For the Maskil Rabbi Moses de Leon".

The years between 1264 and 1286 were probably devoted to intense study and development into mysticism and then to the writing of his colossal book, the Zohar. In this period of his life he met Joseph Gikatila, friend and disciple of Abulafia; through this acquaintance they were probably mutually influenced: Moses de Leon by some ideas of Prophetic Kabbalism, the doctrine of letters. In exchange the Kabbalism, the doctrine of letters. In exchange the cosmogonical ideas of Moses de Leon, the conception of emanation and Sephiroth caused changes in the writings of Gikatila.





The attribution of the authorship of the Zohar to Moses de Leon aroused disagreement because of the language of the book which was written part in even and part in Hebrew. Besides the style is not Simeon ben Yohai and his disciples while wandering through cities and places and discussing on their an anthology of many writings on many subjects.

The first copy of the Zohar began to circulate in the year 1293, but not under his name for very peculiar reasons, if we take the explanation given by his that the material circumstances of the De Leon family was not so good, and therefore Moses was eager to so he thought it could best be achieved not by signan ancient sage. Rabbi Simeon ben Yohai, But the fact that he wrote the book.

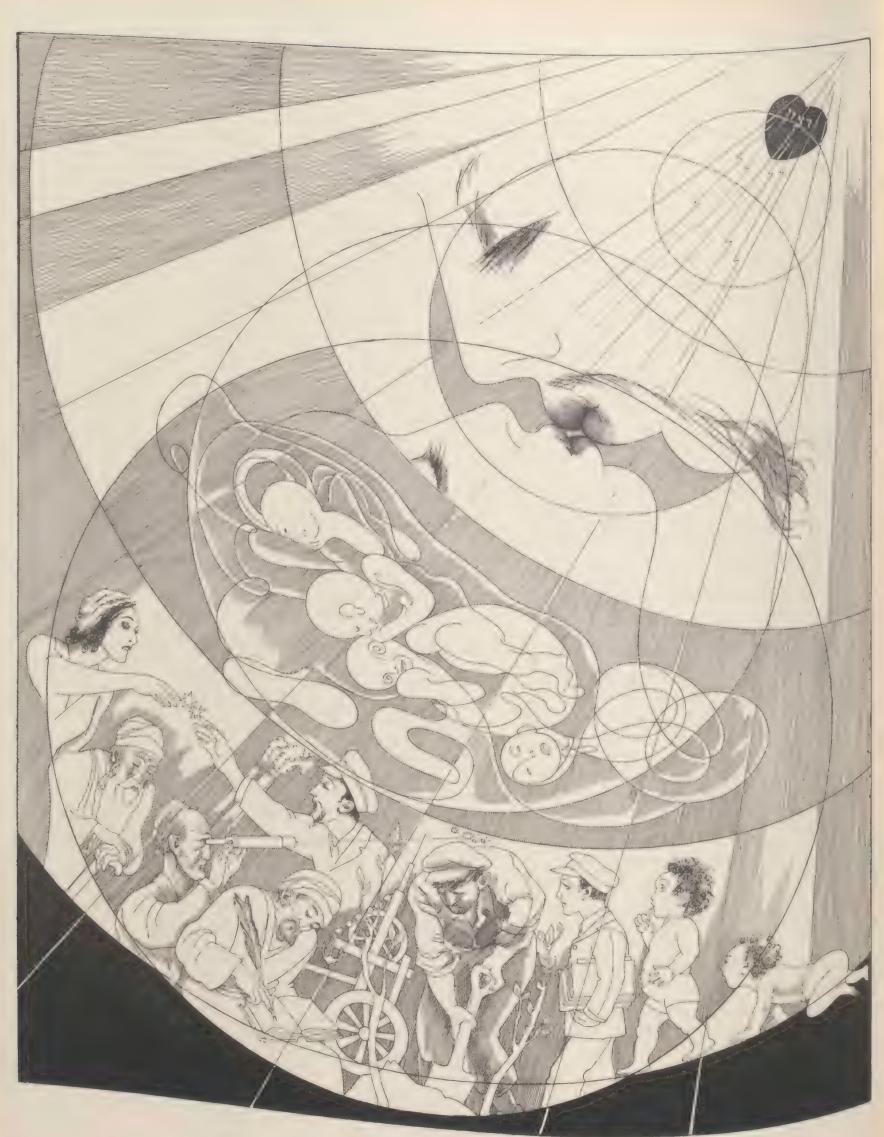
Moses de Leon wrote a number of other works in Hebrew and the similarity of langauge, style, ideas Scholem, the fact that neither Abulafia, nor Gikatila, nor Simeon Ben Yohai, was the author of the Zohar. It seems that he was like Abulafia, a man of some Graetz calls him very insulting names. The time that he was a genius of considerable stature.

WHAT IS IN THE ZOHAR?

be called the Prophetic. those of the Zohar could termed the Theosophic, because of its main perception and description of the mysterious workings of Divinity. "Theosophy presupposes a Divine emanation whereby God abandoning His self contained His Divine Life."

This divinity, the innermost being, the hidden God, the infinite, is called by the Zohar-Ein-Sof. Hidden, as the Ein-Sof is, we nevertheless see His manifestations around and in us. These are His emanations, or the Ein-Sof.

Metaphorically speaking, the arms of



Atziluth (Will, Ratzon (187) Briah, Yetzirah, Assiah, (see pages 28-30)

They are ten rays of light by which through endless vibrations, combinations, and activations they form the universe. They are not something apart from the Creator, they are pulsations of His life. They are not secondary stages of His being, they are just like the flame of a burning coal. The terms light, or flame, so often used here, should not be taken as actually visible light and fire, but only as a manner of expression, only as a symbolic way of speech. The same is true about the names given to the ten Sephiroth—they don't exactly contain the literal meaning of the words, they rather indicate some intensity, or degree of emanation.

The ten names of the Sephiroth are: (1) Kesser (crown) (which is also Daas-Knowledge); (2) Chochmach (wisdom); (3) Binah (intelligence); (4) Chesed (mercy); (5) Gevurah (judicial power); (6) Tiferes (beauty); (7) Netzah (triumph); (8) Hod (glory); (9) Yesod (foundation); (10) Malchus (kingdom, which is also Shekhina).

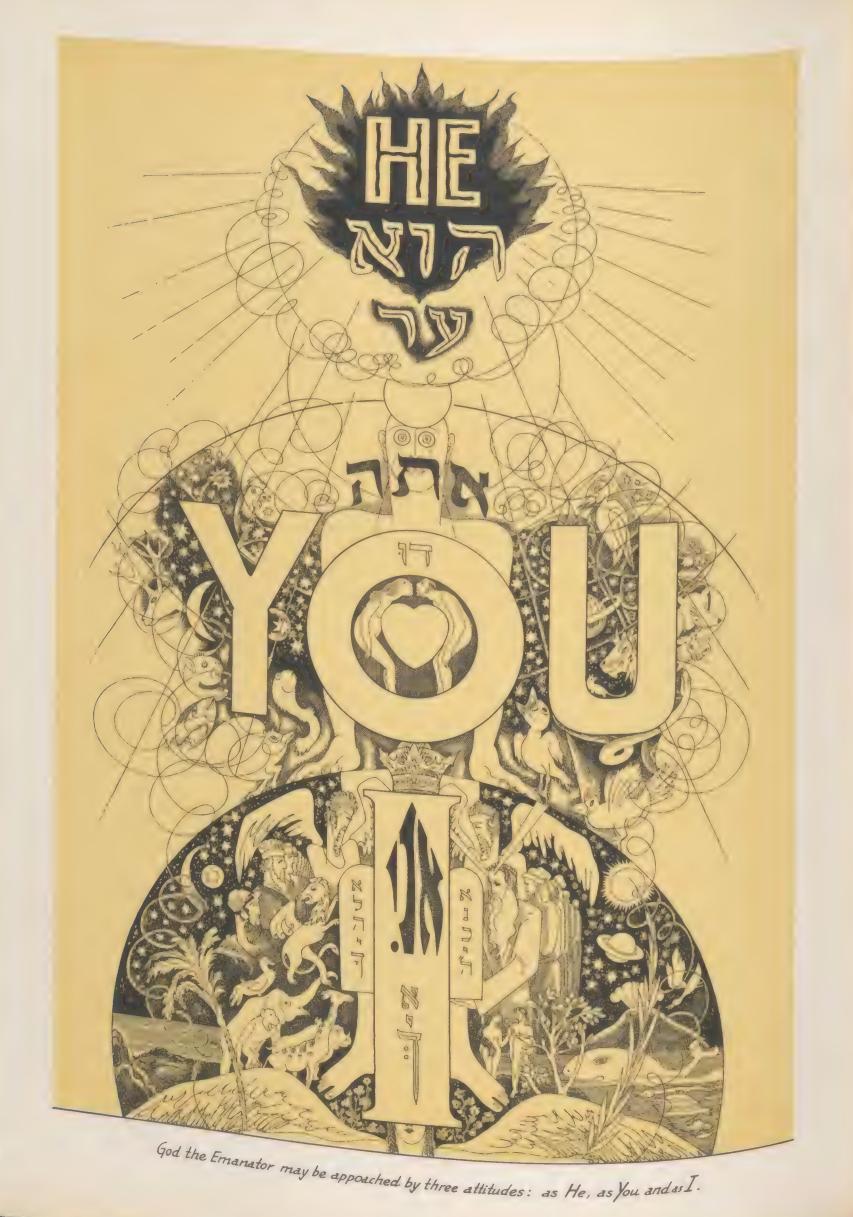
The Sephiroth are arranged and named according to the image of man. Kesser is the head, Chochmah and Binah are the two sides of the brain in the head, Chesed and Gevurah are the two hands, Tiferes, Hod and Netzah, and the rest are the other parts of the body.

That would lead to the conception of Adam Kadmon, the primordial man, not to be understood as Adam Horishon, the first man created at the end of the sixth day of Genesis, and who was created after the idea of Adam Kadmon, the primordial man, that the image of God, the emanator and Creator, the man in His own image. Adam Kadmon is to be understood as the Ideal-Idea of Creator and Creation, His substance and form. In other words: While the Hidden Ein-Sof has no shape and no form, He carries in His innermost being an image transmitted to man. By that, man becomes the crown of creation and Creator.

Of necessity I must omit the mention of other groupings such as the three pillars of Mercy, Judgment and Compassion. Also the groupings that constitute Partzusim, and others. But I shall for a while dwell upon the four stages everything created, the largest and the smallest, have to pass, and that is first the Atzilah (emanation), second the Briah (creation), third the Yetzirah (formation), and fourth the Assiah (action).

Exercising my prerogative of freedom in interpretation— I am offering an example of the application of those four stages (see my drawing on the page opposite). In place of the first stage, the Atziloth, that is emanation, I place a heart, emanating will. Ratzon, (1137) desire. This goes into the second





stage where the will, or desire, finds or meets its subject and through a union with it enters the Briah, that is, an act of creation, or call it conception. This initial act of creation in its turn has to enter Formation, Yetzirah, in this case into a womb where seed and egg — embryo — form a creature-child, who will in due time, after formation, enter into the fourth stage: Assiah — Action, function, work, development into maturity, when again, in due time, there is felt a will and a desire to enter a union, to create, formulate and act . . . and so the process is repeated endlessly.

It seems to me, that in presenting the Theosophy of the Zohar. just as the philosophy of Kabbalah in general, one cannot often enough underline its rich symbolism, in fact its total symbolism, often puzzling. extravagant, even bizarre. Only when you get the full story, the reason and sources of such rich use of symbols, you begin to understand and justify its being. For the Kabbalists, just as for the author of the Zol. the Zohar, the Torah is a great edifice of symbolism, where every dot, line, letter and word has a far deeper and word has a far deeper meaning than is seen on their surface. Why, otherwise, would the Torah be of such importance? If its meaning were only that which lies on the surface the Torah would not survive eternity and would not be worth surviving. As to the interpretation of the inner meanings, and their symbols, there are more are many, in fact as many as there are people and generation generations of people. That includes eternity. For each mountain each man there is a ray of light shining from the Torah, as if the Torah was given and the whole world was created just for him alone.

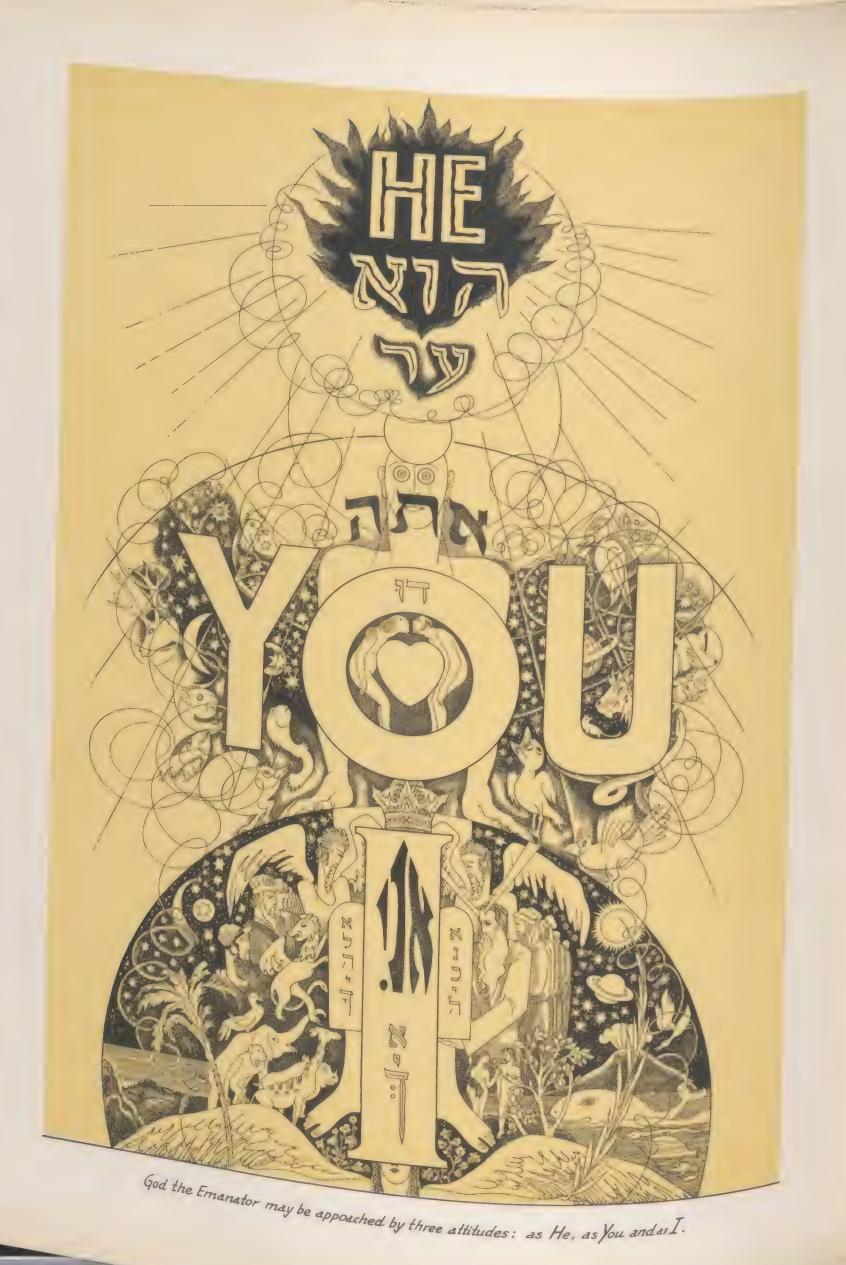
Of the four ways and methods that the Torah can be interpreted ways and methods that the Torah can be interpreted: Pardes (0779), the Literal (Pshat). the Arrelia (Pshat) and the Aggadic (Remez), the Allegorical (Drush), and the Mysterical (Remez) the Mysterical (Drush) and the Mysterical (Drush) the methods of the Mysterious, (Sod). The last one, the methods of mysterious (Sod). mysterious, (Sod). The last one, the method Zohar is the most preferred by the author of the Zohar.

God, the Emanator, may be approached by three atti-tudes: The as tudes; when the Creator is understood as He. as You and as I. God, the deeply hidden one. just before Bereshiel, D. Bereshith Bara, is understood as He. God unfolding in grace. in grace and love is then called You, and when in fullness, in supremest glory — it is — I.

And when one climbs higher in understanding, or in contemplating — God is so all including, all embracing that ing that you arrive at a very strange concept with the author of the strange concept with the st author of the Zohar, to the Mystical Nothing.

Think of it, if you can, — the Absolute all inclusive fullness is fullness is equal to Nothing.

The Ein-Sof is just Ein - None.



stage where the will, or desire, finds or meets its subject and through a union with it enters the Briah, that is, an act of creation, or call it conception. This initial act of creation in its turn has to enter Formation, Yetzirah, in this case into a womb where seed and egg — embryo — form a creature-child, who will in due time, after formation, enter into the fourth stage: Assiah — Action, function, work, development into maturity, when again, in due time, there is felt a will and a desire to enter a union, to create, formulate and act . . . and so the process is repeated endlessly.

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Of the four ways and methods that the Torah can be interpreted: Pardes (DTD), the Literal (Pshat), the Aggadic (Remez), the Allegorical (Drush), and the Mysterious, (Sod). The last one, the methods of mystery is the most preferred by the author of the Zohar.

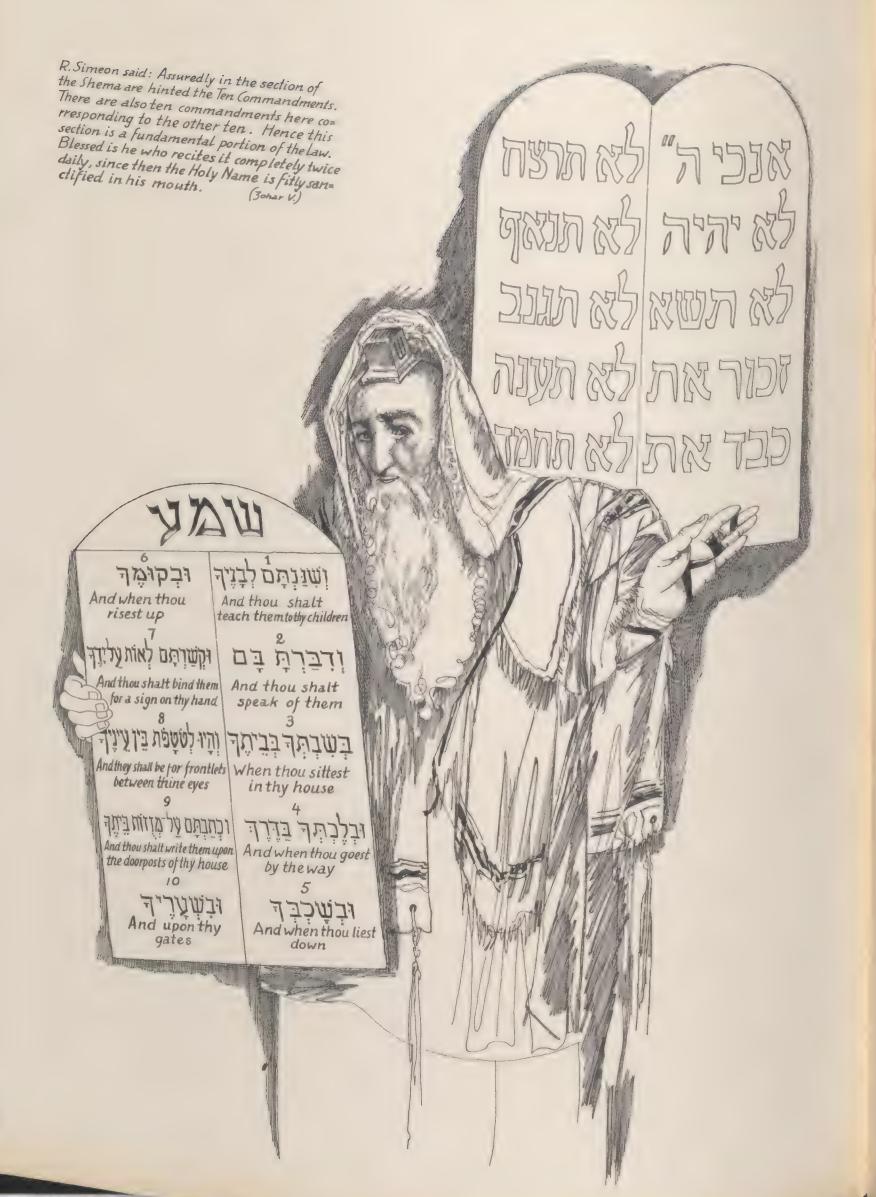
God, the Emanator, may be approached by three attitudes; when the Creator is understood as He, as You and as I. God, the deeply hidden one, just before Bereshith Bara, is understood as He. God unfolding in grace and love is then called You, and when in fullness, in supremest glory — it is — I.

And when one climbs higher in understanding, or in contemplating — God is so all including, all embracing that you arrive at a very strange concept with the author of the Zohar, to the Mystical Nothing.

Think of it, if you can, — the Absolute all inclusive fullness is equal to Nothing.

The Ein-Sof is just Ein — None.





Think of it if you can: God the supremest Partzuf, Person, the Adam Kadmon, the fullest being with whom you are in constant contact and conversation is just the thinnest concept, just Nothing, a Mystical Nothing.

How can that be understood?

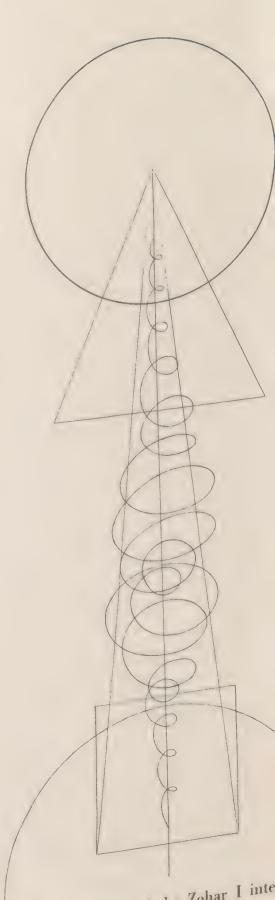
There is a peculiar answer in the Zohar to that riddle, a geometrical answer — the primordial point.

Take a sphere — a circle. There is a point in the center out of which the circle is born. The compass because of that point in the middle. But the point and still is the cause of the creation around it. Here is a case of all and nothing meeting in one, being contact.

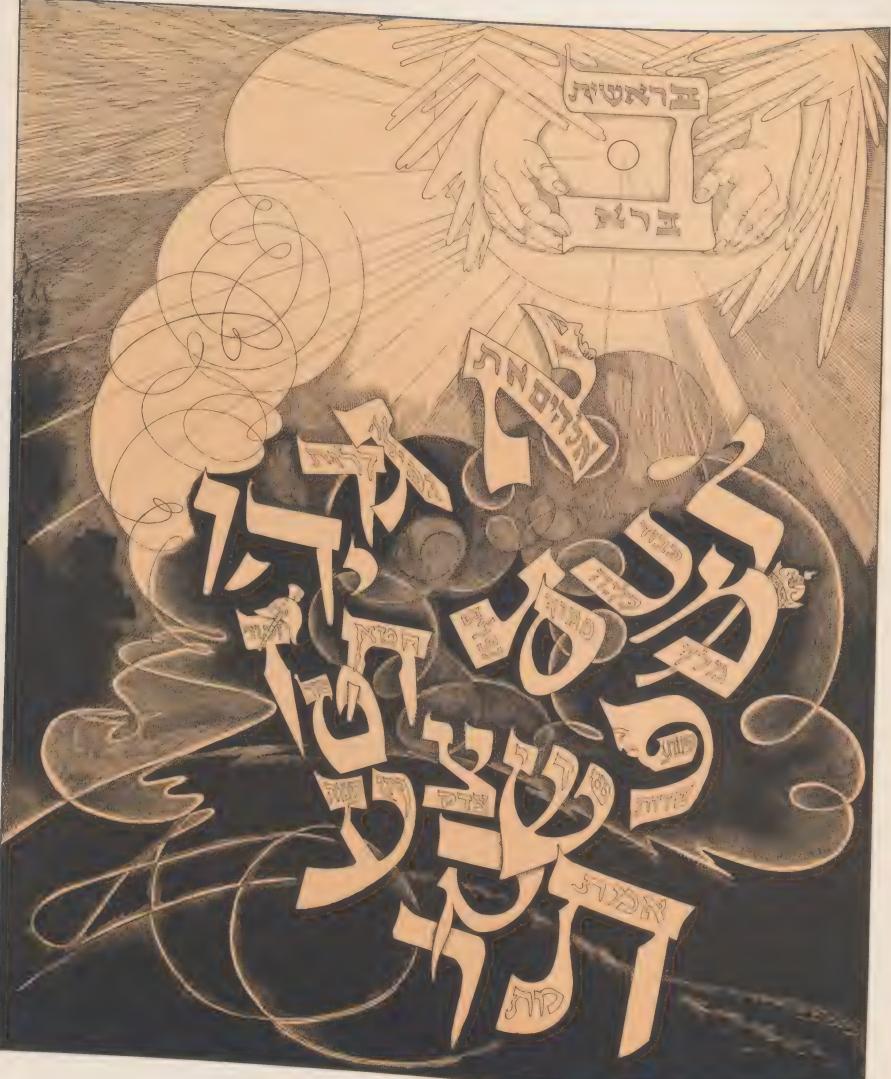
Contemplation goes even one turn further, while What is the profoundest meaning of the three words (God). And the answer is again bewildering: In the beginning, in the very, very beginning, when God He had to emerge to activity and become the Begin-Himself first of all. And that is how those three Bara, in the beginning was created — Elohim — unfolded

One wonders how does the Kabbalist in his Theand the same time make Him a very warm, loving,
a special participant in all our human living, with
chose to give the Torah and the care of the Shekhina?
answer to that, the only one I know that could be
enter into the Jewish mind, stay there and bare fruit.
It is highly dialectical, intensely human, and strongly
Israel.

answer that when I stop right here in my attempt to satisfaction. To this and to quite a number of other theory of Sin and Evil, the nature of the soul in man, his way to perfection through the law of transmigration the Gilgul... all this I only can refer to the comparable to that of the Talmud.



To some highlights of the Zohar I into pages in this volume, assigned to drawin planatory passages next to them.



How letter Beth received the great gift.

How letter Beth recieved the great gift:

the prologue to the 3ohar Rab Hamnuna said that when the Holy One, bles in reversed order: The letter Tau (51) advanced and pleaded: May it please Theo Od. please Thee, O Lord, to place me first in the creation of the world since I am the end letter in the word thruth Emeth (NDN). The Holy One, blessed be He said: He, said: "Thou art worthy, but it would not be proper to begin with thee the crosting letter of the creation of the world since thou art also the concluding letter of death (20)

The Shin (w) then came to the front and pleaded: "May it please Thee to begin with me the then came to the front and pleaded: "May it please Thee to begin ("TW) with me the creation of the world, since I am the first in Thy name Shaddai ("TW).

here replied in the world, since I am the first in Thy name first letter in false HE replied: "Yes, but I may not do that, since you are the first letter in false fitted." She ker, (7) W). And for the same reason Koph and Resh (7-7) are uncreate the world with me since the sign of Zadikim, the righteous pop you consletters. But the Lord with me since the sign of Zadikim, the open, since you consletters. with me. But the Lord unswered: "You may not come out in the open, since you contetters Nun (1) with me. But the Lord unswered: "You may not come out in the open, since you conletters Nun (1) and Yod (7) suggesting together the male and female principles since I signify redemption Purkana, Peduth. (y75-19715). But the Lord said resent also sin-Pesha (y1115) Besides your shape is like that of a serpent, with Curled up to his body, symbol of guilt. The letter Ayin (y) was also refused be Awon (1117) iniquity, inspite her bleathat she stands for Anavah (1117) that is -modesty. The Samekh (5) pleaded because of Semikah, (15-105) supporting. But the Lord said: "I se of you being the supporter—stay where You are, unless things will fall without you. Where the Samekh is because she stands for praised Nora (1711) and feared. But the Lord said where the Samekh is because you are the Nofelim (1715) she is supporting." The Mem (18) falls without you are the Nofelim (1715) she is supporting. The Mem (18) falls without you are the Nofelim (1715) she is supporting. The Mem (18) falls without you are the Nofelim (1715) she is supporting. The Mem (18) falls without you are the Nofelim (1715) she is supporting. The Mem (18) falls without you for the same of being the supporter are the Nofelim (1715) she is supporting. The Mem (18) falls without you for the supporter are the Nofelim (1715) she is supporting. The letter Ayin (y) was also refused b

where the Samenh is because she stands for praised Nora (1713) and "feared". But the Lord sause of being the letter of Melekh (King) 7712. But the Lord said: "I cannot use You for the Polegies the world need to Melekh (King) 7712. But the Lamed (7) of Melekh, 7712." cause the world needs a King. Return together with the Lamed (5) of Melekh, 771."

Pleaded because of being Gods Glory, Kabod (1123). But the Lord said I would not create the because it is first in the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you, the latter for the Holy Name. The Lord said to her: "Is it not enough for you." engraved in My Own Name?" (The Teth said: "Vour goodness is hidden with. I stand for My Own Name?" (nin). The Lord said to her. let me be the first in Creation of for good, Tob, (210). And the Lord answered: " Your goodness is hidden with none next to your, 210). And the Lord answered: "Your goodness is hidden with none next to your, 210).

Besides for good, 70b, (210). And the Lord answered: "Your goodness is hidden with none of you will take part in the creation. Tain (1) said: "O Lord, favor me, as I ur Sabbath, as it is written: Remember (7131) the day of Sabbath. But the Lord answered in the lord answered this saying: Tain also means sword sharp pointed. It also leads to war. This should be enough for how and that also goes for the letter Hay (7). this should be enough for her, and that also goes for the letter Hay (7).

The Daled (7) pleaded for the same. To her the Lord said: "You better keep to Gime! (3) since Daled stands for Poverty (5157) and Gime! for Beneficent Gimel (A) since Daled stands for Poverty (5157) and Gimel for Beneficent

you should not be separated. Then the Beth (2) approached and said: "O Lord, permit me to be first in creation ince I significant to Thee!"

since I signify blessing, Brokhuth, (בּרָכָה) everybody offers to Thee!"
To this the love blessing, Brokhuth, (בּרָכָה) To this the Lord said: "With thee Beth, I will create the world."

The Alast the Holy One, blessed be His Name, said:

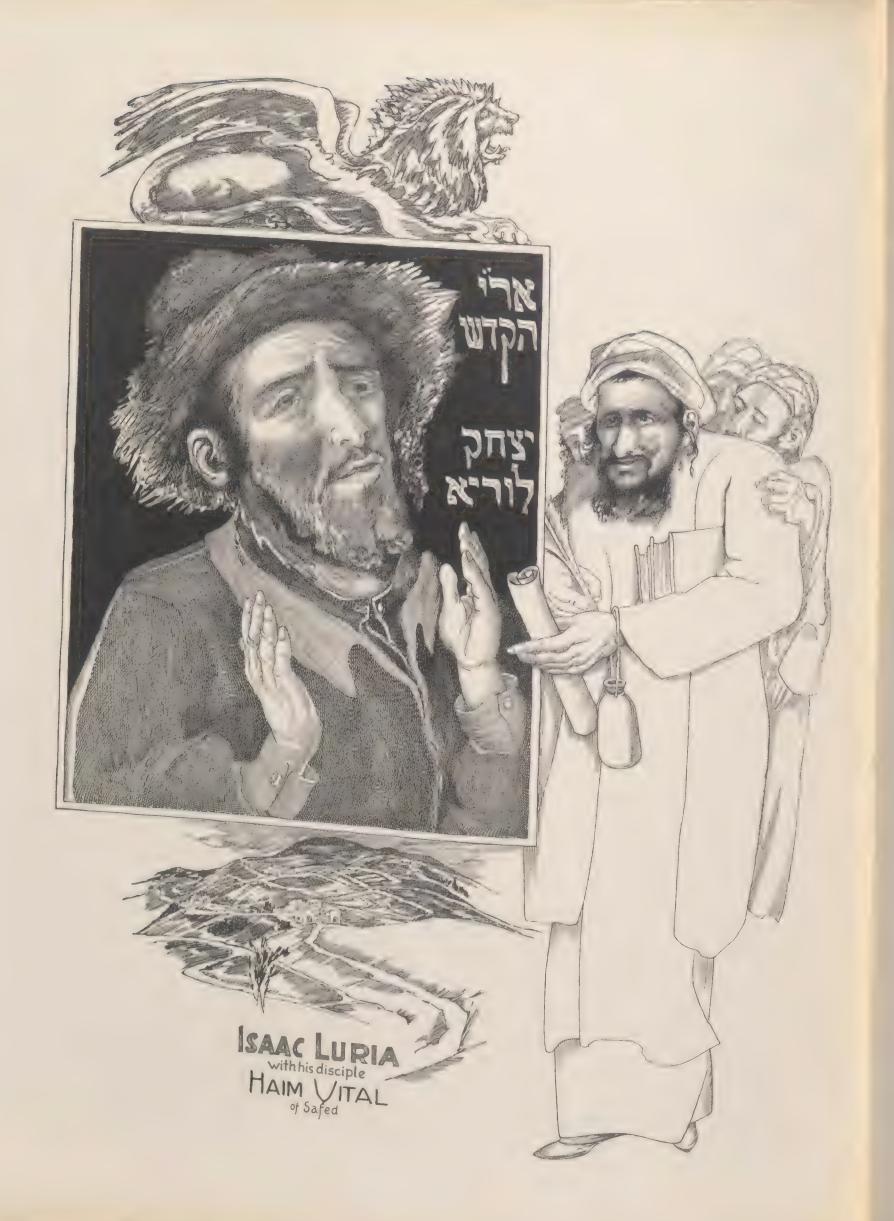
"Aleph Aleph Aleph

To this Aleph, Aleph, why are you silent?"

Success. And besides the list and all letters leaving The great gift." success. And besides the letter Beth (1) received the great gift."

"Aleph, Aleph, although I will begin creation with the Beth (2) you will still remain first in the state of t still remain first in the order of letters. My unity and oneness should

be expressed through you . Then the Holy One, blessed be His Name, created two patterns begining with Beth, and right after, two words begining with Aleph N: Elohim Eth-הם אלהים אל



ISAAC LURIA-ASHKENAZI

(Ari Hakodesh, his life, time and ideas)

Mysticism, the Kabbalah, the scene changes from Spain to Safed in the upper Galilee, a town full of graves and Synagogues. There stands the grave of Simeon ben Yohai, who is the main sage on the pages of the Zohar; There also stands the Synagogue of ARI Ha-Kodesh, the "Holy Lion," a name given by the people to the central figure of the third chapter in Kabbalah, — Isaac Luria.

He was born in 1534 about 40 years after the exile from Spain. He lived a very short life — only 38 years, but it was intensely spiritual and dramatic, full of saintly living and teaching. He was born in Jerusalem of Eastern European parents, but lived in Egypt, where he was absorbed in the study of Mystical teachings until one day, the legend goes, the prophet Elijah appeared to him and advised him to go to Safed to teach and apply all his knowledge to his people, and to do it without delay, since he had a very short life ahead of him.

And indeed Isaac Luria died two years after he came to Safed. But he succeeded in surrounding himself with a group of devoted disciples who received his words and gave them back to the world.

Isaac Luria, unlike his contemporary, Moses Cordovero, was not a writer, or did not care to write; Only three Sabbath-meals-Hymns are known to be of his pen. All we know of him came to us through Haim Vital, his more remarkable pupil. But again actually not through Vital's efforts, nor through Luria's second pupil, Joseph Tubal. It came about through another Kabbalist, Isaac Sarug, a vigorous propagandist, who got possession of almost all the writings of Haim Vital recording Isaac Luria's new teaching in the Kabbalah, its special doctrines and concepts.

with the idea of Tsimtsum DINA. Taking as a starting point the proposition that the Creator is truly Ein-Sof, that is infinite in time and space, that the infinite means endless in both ways, in the past and in the future, without beginning and end. If that is absolutely so, how could there be a Bereshith? But there was a Bereshith — a beginning, in the endless line of infinity, some sort of a beginning. That beginning was when the Creator perceived an urge to leave his repose and enter creation, to create, which means to do something out of nothing.

But how could the Ein-Sof do that since He fills all space with Himself? ALL, all space, endlessly and everywhere, without any vacuum in which to place a newly created world? The only possibility for the Creator remained to create something out of Himself and make space for it.



The two worlds, the Eir the Sephiroth, its attribute really one world, the really one world, the as the coal and its flame, builthout the flame, builthout the flame, builthout the flame, builthout the flame, builthout and power. And so and power. And so sephiroth of the Ein-Sephiroth of the Ein-Sephiroth of god's nated disclosing power.



When ten sit together and study the Torah the Shekhina is among them.

עשרה שיזשבין ועוסקין בתורה-שבינה שרויה ביניהם

עשרה שיזשבין ועוסקין בתורה-שבינה שרויה (Synagogue in Safed — אין צבח

סיי ארי הקדוששול אין צבח

That was when the Bereshith, the beginning, happened. The Ein-Sof contracted, the Hebrew word for it is Tsimtsum. The Ein-Sof shrank into Himself, retreated into that primordial point of His, and in that way made room to send a stream of creativeness into it, a beam of light, a Sephirah, or Sephiroth, to fill up the vacuum with a created world... until another urge to create would bring about another contraction, and so constantly, back and forth, forth and back. It is like breathing, like the pulsation of life the Creator lives in His creation.

Since there was a beginning in the line of endlessness, there can also be an end a rimin in the same line of infinity. The logic of such a conclusion leads to further Ideas. Let us follow the lead.

In order that creation be possible — Tsimtsum, that is restriction of the Ein-Sof was necessary, so that streams of creative light could be forthflowing. But in order that the created worlds survive the intensity of the forthrushing streams of light of the Sephiroth, and not perish by its power, it was necessary again It follows that each of the ten Sephiroth carries only a tenth part of the full brightness of the emanation, and not an equal part, to that.

To make the above Idea clearer a similar physical phenomenon would be appropriate to cite as illustration: Take a full ray of white light, the light we all know, and break it up through a prism — You in seven unequal quantities of light resulting sether would again return to the former state of a white ray of light, for which the eye is longing.

This longing is testified to by the appearance of complementary colors, the optical illusions, because broken up white ray of light.

Here we have in the teaching of Kabbalah a parallel Idea: The full brightness of the Ein-Sof light divided Sephiroth, each of unequal intensity, but all longing in the original state of fullness, the former unity in the Ein-Sof, the Emanator.

This leads us to the second cardinal Idea of Isaac Luria's philosophy, called the Tikkun which of Exile. Redemption in the end, or Geulah

Refore dwelling upon this second important point Tikkun, some observations are essential. One must the Jewish People, that caused the Safed school of another calamity, the expulsion of a rich (culturally they had lived a settled life for centuries, producing accumulating Jewish values.



The Jewish world was seemingly crushed under that tragic blow. It could find no reason, no justification, no hope, no consolation in such a national catastrophy. It could not rise, stand up and continue its national existence without a new moral or religious support, a ray of hope, a belief in a moral order, in the supreme wisdom of the Almighty, that would be a source of new strength and will to live.

The Kabbalah of Abulafia and even the Zohar were too much absorbed in the beginnings of creation, in the nature of the Creator Himself, too much in the endless past to worry over actualities. They were not of this world and did not carry any words of consolation. They could not and did not say with the prophet of old: "Nachmu, Nachmu Ami."

From the small town of Safed in the Land of Israel those trusting words came, not in the same form, but of the same meaning, and they saved the soul of a people for further existence.

This brings to mind the events of our day. The Land of Israel played the same part in restoring the soul of the Jewish people, giving them back their dignity and a new will to live after the crushing blow given them by Hitler.

The Kabbalah of Isaac Luria saw evil in this world and asked: What is wrong with the light streaming from Ein-Sof, the Emanator? It is supposed to be pure, clear, good and perfect! The answer was: "Broken vessels", "Shivreh Kelim", and the Tikkun that will necessarily follow the restoration of the things broken, would mean the end of evil. the return to unity in God, in other words — the end of Exile — Galuth, the coming of the day of Redemption.

We have just introduced a third point in the Lurianic system that demands explanation. What is meant by Shviroth Hakelim, Broken Vessels?

At the very beginning, when the light from the Ein-Sof started to rush in after the act of Tsimtsum, the retreat, it went through the forms of Adam Kadmon, through his eyes, nose, ears, and mouth in great and violent onrush. It necessarily had to bring about some confusion and disorder. And not only because of the onrush, but also because the stream of light met on its way some remnants, reshimoth, of light, material for incomplete, deformed. evil things, the "Klipoth" left behind when the Ein-Sof retreated in the act of Tsimtsum before the act of creation. The impact, or conflict brought about by that encounter broke, cracked, distorted formabalists it is replied forms, . . . in the language of Kabbalists it is called, broken vessels, Shivreh Kelim. This is the origin and cause of evil. But again, it may also be regarded in a more acceptable way. It may be said, that the breaking of the vessels is a





What is the source of sin and evil? The teachers of Kabbalah offered several theories aiming at the solution of this moral and Judgement (Binah, Gevuran Hod) can be the cause for evil. It is symbolized by this right hand. The one cannot manifest itself many manifestations of the Creator. In this Sephiroth "Stern to expression Gods wrath, would have to call upon this Mercy to temper it. The sephiroth, is sephiroth, is rushing in many directions, all confusion and conflicts. Forms distorted, ugly another doctrine; the downfall of man to the depth of Satan. It is a world of sin and evil waiting for Redemption—the Tikkun.

necessary condition to the growth and development of organic life, just as seeds have to burst, or shatter the womb, the vessels, that contain them, in order to grow forth.

At any rate this process is full of possible imperfections, violence, evil formations, that may cause cosmic cataclysms, wars, revolutions, destruction and degeneration calling for restoration, the need of redemption, for which the name "Tikkun" stands.

It is to be understood that the Creator provides remedies to maladies. So it is with the cataclysmic rushing of the streams of light, breaking their forms and containers. The Creator gave them the will and the power to cease rushing forward, to stop and return to their starting point, to the Ein-Sof. There is always ready a new flow of light streaming from the forehead of Adam Kadmon, reorganizing, correcting, healing and restoring things and worlds that went astray, putting them back into the order and the system decreed by the Creator in the very beginning.

That is the Tikkun.

Again this healing process is often delayed, obstructed by new onrushings, so that the hope for the needed Tikkun is not always accomplished in the time and manner humanity expects, hopes and dreams for. In fact the constantly accumulating imperfections, broken forms and wrongs grow into a mighty force of evil, an army of Klepoth that seem sometimes to be as strong as the Creator Himself and throw humanity into despair. Such a condition saddens the Creator. It brings about a state of Exile, Galuth, into which the peoples of the world, among them the people of Israel, to whom He chose to give His Torah, are driven and kept. Into this tragic state of Exile the Shekhina is driven, together with Israel. The Shekhina is His beloved, His daughter, His Queen, the feminine element of creation. She goes into Exile, with the Torah, and the Creator Himself.

Exile, Galuth, ceases to be the tragedy of the people of Israel. It grows into a cosmic, universal tragedy. The redemption — Geulah of the world from that state of Exile becomes as paramount an aim as the creation of the world itself.

We have just mentioned the Shekhina, the feminine element in Divinity. It is the Mystery of Sex partaking in the system of Jewish Theology or Theosophy. The Idea of Abba and Ima, that is, Father and Mother, male and female, Adam and Eve in the texture of creation, is frequently met. The earth is the female, the sky and heavens — the male. The earth receives seeds and impulses to pregnancy and birth, while the sky with its clouds of rain, beams of sunshine, air and winds fertilizes, awakens the earth to its motherhood. While sex is often involved in





M ale and female. Adam and Eve in the female, the sky and heavens—the male. The

earth receives seeds and impulses to pregnancy and birth, while the sky with its clouds of rain, beams of sunshine, air and winds fertilizes, awakens the earth to its motherhood.



The Shekhina is called His Bride, His Queen, His daughter, and Mother Rachel, who cries over her children. דעריוה, דער ווייצליכער על עסעום אין האָם, ווערם הערופען די כלה, די קעניגין, די טאכטער און די מוטער פון יעדען אירע קינדער.
מוטער רחל וואָס קלאָגט איבער דעם בראַך פון אירע קינדער.

sin and evil it is by far more of a blessing if properly approached, the way the precepts indicate. It is then the Creator's assistant in His creation. The Kabbalist is not ascetic, but not a devotee to sexual cults. The Creator gave to many of His favorite and Holy Items female names and characters. Among them is the Sabbath, the beautiful bride that inspired Solomon Alkabez, a Kabbalist of Safed, to compose the splendid "Lecho dodi Likras Kalo". It also led the pen of Isaac Luria to write the only known poetry written by him, the three Sabbath-meal Hymns. Those Hymns tempt artists to add music to them or decorate them with graphic garments. They also prompt my pen to comment on them pictorially. The Torah, the Neshomah, and Infinity are feminine.

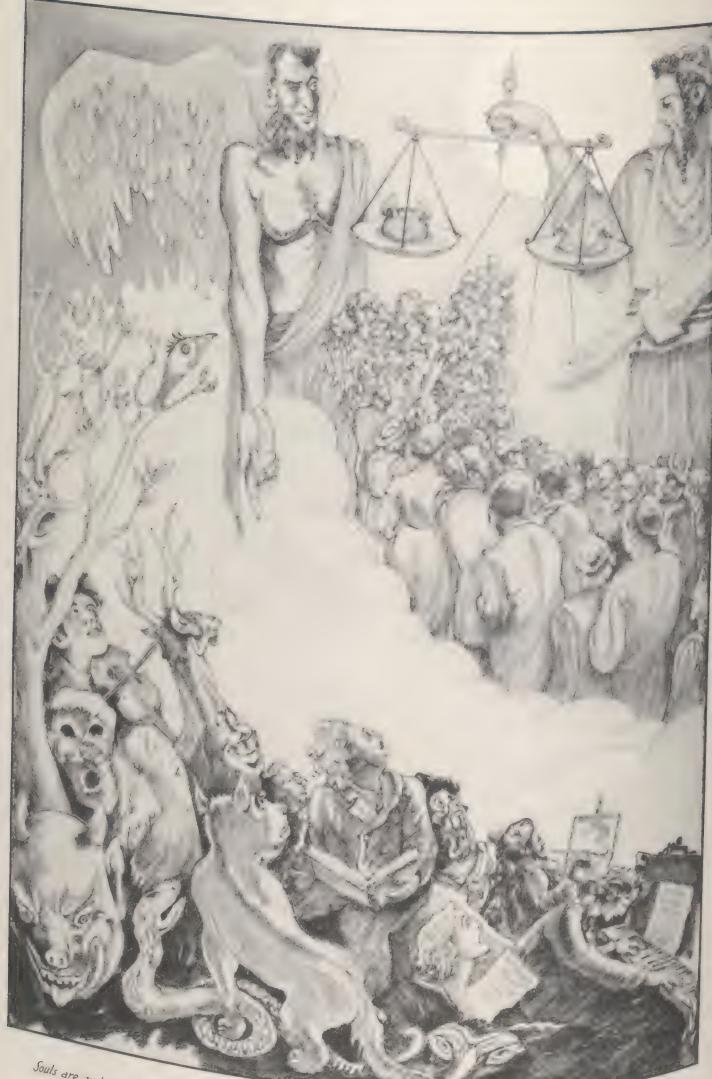
The Creator loves His creation with the love of a father for his children, or an artist for the works of his genius. He loves His creation not only because it is a part of Him, but because the Creator becomes more of a Partzuf, a person, after creation, then before. Let us ask for the sake of illustration: "Was Rembrandt more of a person before he painted his masterpieces, when he had them all inside of his soul, spirit, mind . . . or after he realized them on canvas, externalized them? I would say that he was more after the many hundreds of canvasses and etchings than before he brought them out. One could say perhaps that Rembrandt emptied himself after all his creations, that he stood exhausted, and less of a person, with his capacity for creation diminished or even gone . . . One could say that not very convincingly about Rembrandt, but surely not about the supreme Creator, who sees His former thoughts incorporated, addressing their Maker and telling Him about Himself. Goethe, the Pantheist, said: "Nature wanted to know how she looked — she created man to tell her that."

With far more right this could be said about God, the Creator. Surely God is more a Partzuf through His creation, and not less, even if He is in less repose, and quite disturbed.

Since He is fuller through His created World and especially through man, and more so through His people of Israel, man can participate through such a position in the total sum of his supreme Maker. This is a very daring thought and of great moral and religious consequence. Man can influence God, man can increase or diminish the totality of the Creator by his own values, by his good or bad, noble or ignoble way of living. It is right to say that men by their acts, words and prayer can influence the ways of God.

That is the line of Lurianic thought about the power of behavior, the power of prayer men possess to alter the stream of the world's events. Intensity and great sincerity in prayer can bring about acts of God.





There is of course the danger of men misusing this power of prayer for magic, for the performance of miracles. The danger is there, but to the credit of Kabbalists it must be said that almost none of them ever used this power for any unholy purpose, not for any purpose, only for the glory of His name, only "Lishmo".

As to behavior — one must remember that by behaving badly, against the will of the Creator one injures his soul which is a part of the universal soul. And that his neighbor's soul is in the same relationship, that is to say, that when one sins he injures his neighbor, just as much as the sins of his neighbor injure him. Love thy neighbor as thyself means just that — thy neighbor is actually thyself.

But what are the rewards or punishments for good or bad behavior? Not the traditional Hell or Paradise. The rewards or punishments come through the law of transmigration, that is through sending the soul back to try again in another body, in a higher sort of body if reward is intended — in a lower kind of a body if punishment is due. Transmigration is not a new Idea. The people of the East call it Carma. Only here it is carried further. A soul heavily laden with sin may be sent to live in the form of animals, or plants or even stones . . . this is called Gilgul.

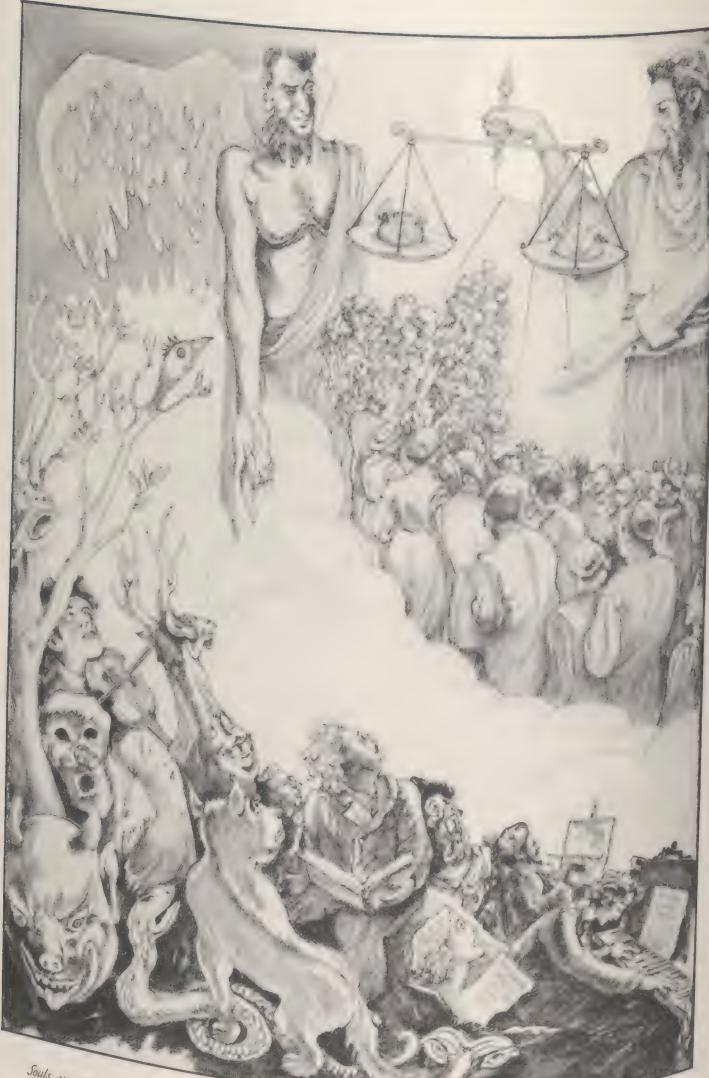
This part of the Kabbalah rapidly entered into Jewish folklore and created many stories, fairy tales and beliefs.

There even appeared among the extensive Kabbalah literature a book with an elaborate guide through the Gilgul system.

The Gilgul is not to be mistaken for the Dibbuk as in the play by S. Ansky. The Dibbuk is mainly an unhappy lover who cannot remain silent in his or her grave while the beloved is about to enter another marriage. This has nothing to do with moral standards of living. The unhappy lover comes back to enter the body of the beloved not to raise his own level nor the total level of all humanity.

The people of Israel are perhaps living and suffering their long Exile for sins not only their own, but for the sins of all people. It is therefore a mission assigned to Israel to bring about redemption for itself, but more so redemption for the world, which would also mean the redemption of the Shekhina and the Creator.

Those were the words of trust, those were the words Nachmu, Nachmu Ami, in a different spelling given by Isaac Luria to the distressed people of Israel.



Souls are judged by the accuser and defender to be sent back to their higher, or lower transmigration, Gilgul, into people, animals, trees or even stones.

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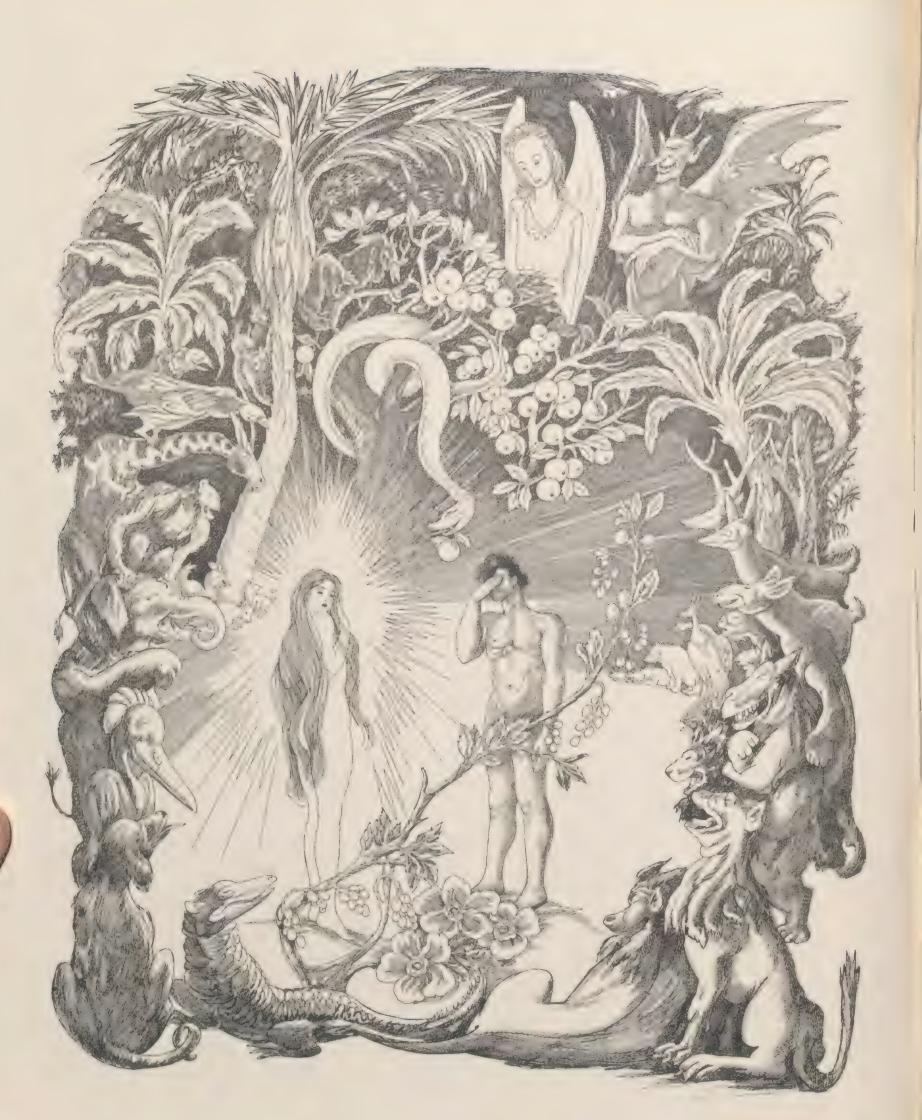
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have learnt that the beauty of Eve was such that no living creature could look steadily at her, until they living creature could look steadily at her, until they had been Adam could not look steadily at her, until they had sinned eating the apple and her beauty had been diminished. Then only did Adam look steadfastly at her, and know her. We have learnt that it is forbide at her, and know her. We have learnt that it is forbide at her, and know her at the beauty of a woman lest evil den to a man to gaze at the beauty of a woman to some thoughts should be aroused in him and lead him to some thing worse. thing worse. When R. Simeon went through a town, followed by his when R. Simeon went through a town, followed by his companions, and saw a beautiful woman he used to lower this eyes and say to them: Do not turn. Whoever gazes at his eyes and say to them: Do not turn who will transgress the beauty of a woman by day will have lustful thoughts at his eyes and if these gets the better of him, he will transgress the beauty of a woman by day will have lustful transgress the beauty of a woman by day will have lustful transgress the beauty of a will transgress the beauty of a women to his wife while under the influence of the precept, "Ye shall not make to yourselves molten gods" And if he comes to his wife while under the influence of the precept, "Ye shall not make to yourselves molten gods" those imaginings, the children born from such union those imaginings, the children born from such union are called "molten gods". Abba said: "It is forbiden to a man to gaze at heathen Idols and Gentile women"....

רט געלערנט אז חוה איז געווען אזוי שעהן, אז פון איהר האט געשטראַהלט א ליכטיקייט, אז קיין לעבעדיקע באשעפעניש האט ניט געקענט קוקען גלייף אויף רינדיגט עסענדיק פון גע געקענט האלטען זיין בליק אויף איהר, ביז זיי האבען אידם האט זי געקענט זעהן פון דעם איז איהר שעהנקייט וועניגער געוואי קענט. מיר און דאן האט ער זיף צו איהר דערנעהערט כלערנען מיר אז מיר דערנעהערט בערנען מיר אז מיר און דאן האט ער זיף צו איהר דערנעהערט בערנעון מיר אז מיר איז איהר דערנעהערט בערנערט לענש הרנען מיר, אז ס'איז פארבאטן צו קוקען אויף די שעהנקיים פון א פרוי קען פיהרען צו זינדיגע געדאנקען און צו נאף ערגערע זינד.

שמצון איז דורכגעגאנגן א שטאט מיט זיינע תלמידים און האט דער:

עואגט: קעהרט זיף ניט אום, ווער עס קוקט אויף א פרויס שעהנקייט בייטאָג זען געלוסטיקע מחשבות ביי נאכט. און אויב א פרויס שעהנקייט בייטאָג עטער", פארזינדיגען קעגען דעם פארבאט: "זאלסט זיף ניט מאכטן קיין פון ענע זינדיגע מחשבות - זערנעהערט צו זיין ווייב דאס קריגט די מאכט איבער פון ענע זינדיגע מחשבות - זערנעהערט צו זיין ווייב זייענדיק אונטער דעם ווערען אפגוס געטער "יואס קענען געבוררען ווערען ווערען אפגוס געטער". און אויב זייענדיק אונטער דעם ווערען אפגוס געטער "יואס קענען געבוררען ווערען (זהר וואס קענען געבוררען ווערען)





Male and Female He created them.

Re Simeon said: "Profound mysteries are revealed in these words": "Male and It is the mystic doctrine of His creation. Assu in the way in which heaven and earth were created-man also was created Of heaven and earth it is written: "When they were created". And of

it is written: "On the day when they were created."

"Male and female He created them."

From this we learn that every figure which does not comprise male a male elements is not a true and proper figure. God does not built abode in any place where male and female are not found togethe The male is not even called man till he is united with female. The word Va'ANI ()MI) (and I) embodies male and female (30har-Noah) On this account God said: "It is not good for me be alone. The Lord God caused a deep sleep to fall upon theman, a He took one of his sides, — the female in man, and brought it to the

When the upper world was filled with His Will, and bed pregnant with creativness, it brought forth two children togetherand a female. These being heaven and earth. The earth-the fer receiving from heaven, the male, seeds for birthgiving. there is the upper world and the lower world; The lower world the female. It would signify the human consciousness of the u world, while the upper world is the Ein-Sof, the Emanator. In oth words -, the upper world is the substance of the universe, --- to

wer world is the human Idea of it. The symbolism goes further - "There was evening and morning One Day! The female principle is represented by darkness, male by but together they make one - the DAY. The union of both is the Creator



Demons, evil dreams and evil spirit

... Eve bore Cain from the filth of the serpent.... From him decended wicked generations, evil spirits and demons.... A female came who Naamah, from whom issued other spirits and demons.... She can and makes... sport with men and conceives from them in their leads to the conceives from the content of the came and conceives from the content of the came and conceives from the came and cam

The sons whom she bears from such dreams of human beings selves to the females of mankind, who became pregnant from bring forth spirits, and they all go to the ancient lilith, who bri

posely try to defile himself, nor actually do so. In such cases she over the body, but not the spirit. Sometimes it happens that Naar forth to have intercourse with men, and a man is linked with her then suddenly wakes and as clasps his wife though his mind of the lust of his dream. In that case the son so born is of the similar of the man who receives a blemish on every New Moon. It were gives them up, but at every New Moon she goes forth and whom she had brought up, and makes sport with them, hence the ceives a blemish at that time. These things King Solomon rethe book of Asmodai, and we find therein a thousand and four five manners of defilement, which can affect mankind.

Alas for mankind that they close their eyes and observe not, nor heed how they are preserved in the world. Councel and healif fore them, but they heed not, for they cannot deliver themself the councel of the Torah, as it is written: "Ye shall sanctify yourse."

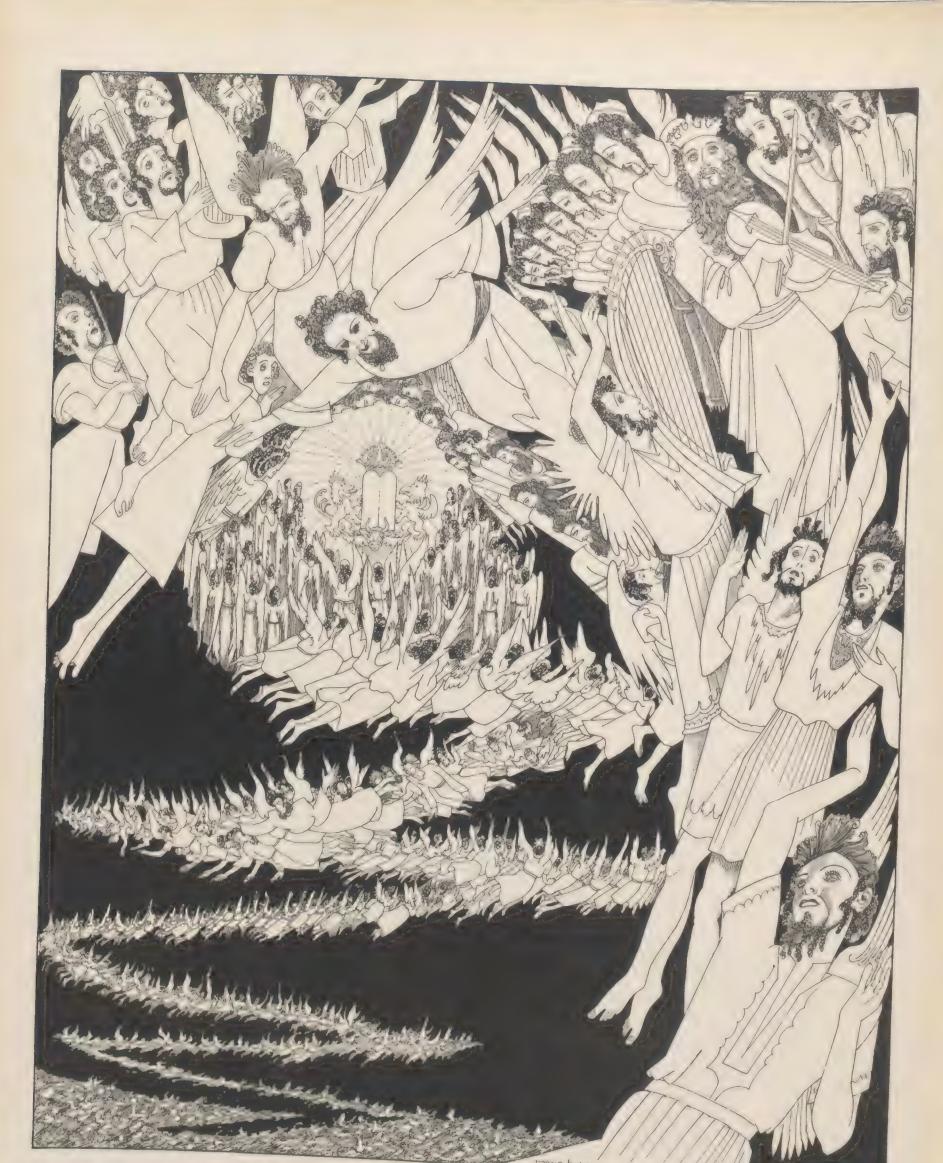
shall be holy, for I am the Lord, Your God "

(Johar, Ahare Moth, Leviticus.)





lilith, Demons, evil spirits and evil dreams. אלע בייזע חלומות



Angels Metatron — מטטרון

The conflict between Asmodai and the Holy King is developed and fought throughtly by the King, but by His angels. Their numbers is countless. R. Judah said, that a and five hundred and fifty myriades of choristers chant hymns to God when day usand and five hundred and forty eight-at midday, and thousand five hundred myriades at the time which is called "between the evenings". Over those who sing mings is appointed one named Heman. Over those in the evenings-one named Jedut ght-time-one called Asaph. — This might be the meaning of one of the names God—Lord of Hosts. (MRIS).

When God created the world, He assigned all things to their respective sides, and over them celestial powers, so that there is not even a tiny herb without a su. And whatever they do is done through the power of that heavenly control. The rigidly assigned, and none leaves its appointed sphere. (Зонан, Kedoshim) The army of angels has many spheres and classes of different assingments. To so is given charge over good men to keep them in all their ways... "They shall bear their hands, lest thou strike thy foot against a stone: There are Sabbath angel of peace, ministering angels (חולא בי השורה). There are the Holy Chayoth to adorn in ove the celestial chariot. The Seraphim, Ophanim, Shinanim, Cherubim, Galgalim Praise unto Him. All of them stand in the hight of the universe and proclaim in us. "Holy, Holy is the King of Hosts, thewhole earth is full of His glory."

There are angels that guard the sleep of man as the prayer goes: May Michae right hand, Gabriel at my left, before me Uriel, behind me Raphael, and above me to presence."

Presence of God; because - .. in His hand I place my spirit " ('nin Tiges' refers to the R. Simeon of the Zohar said :..." And birds to fly above the earth ..." Birds" refers to the Michael of whom it is written : " and one of the Seraphim flew to me! "To fly als to Gabriel of whom it is written: " I had seen him to fly quickly upon the earth Raphael is charged to heal the earth and man of maladies. And Uriel, Nuriel, Hadariel ... all in charge of the Holy Mysteries, "Mysterium tremendum", that so God's Majesty. — There are angels of even higher position, called "the princes of sence, Sar-Ha-Panim (and in the most important of them is one by name Me or Vahoel ... This angel Metatron, star

or Yahoel, or Joel, the first of seventy names of him. This angel, Metatron, star side God's throne. Of the same rank is also the angel. Anafiel ...
When told to die, Moses begs Metatron to intercede with God for him. But the angel. It is useless, for I heard words that thy prayer will not be answered". When God instructs prematurely died children in the Torah during the last quarter Metatron during the other three quarters. Metatron is also called the mighty Sheaven, like Enoch. Johar thinks that Metatron is only a little lower then God matry, that is the numbers of Metatron and Shaddai correspond. Metatron also palace—and one of God's names is Place(Dipps). Metatron is also the guide to alteresuries of Heaven.

Not all angels are of serene disposition. When Moses entered heaven an angel Gazarniel came up to him with flames of fire to wound Moses. But Moses ned a certain Holy Name which has twelve letters... The angry angel was us confused.

There is much more to the very rich design of the angelology of the Kabba drawing and the few lines here aim only to indicate the subject.



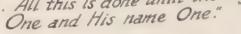


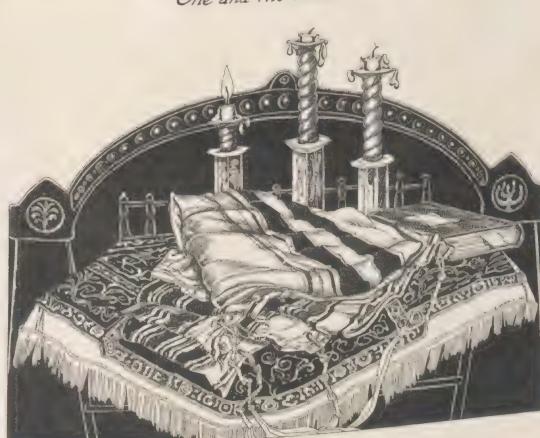
is written: "In that day shall the lord be One and His name One of the names were Meanwhile upon the road in search of God's One Name many other names were Him by which some of His aspects were acknowledged. Such names were me fact the whole To the last of the fact, the whole Torah is His name, each letter of the Alphabeth is part of it. Some very strange names were given to Him, by the mystics of the "Merkabah",

Bohamiel Al: Boharariel, Adiriron, Akhtariel, Totrossiyah ... Other more descriptive name attached to H: attached to Him such as: King, King of Kings, The most High King, (אבינו שבשפים) The Place (המקום) The (reator, Emanator, Lord of the World Sm) The Place (המקום) The Viction אבינו שבשפים) Pedeomer of I (לוועו ברוך הוא) The maker of Peace (צושה השלום), Holy One blessed be He און הואל ישראל) Holy ancient One (עריקא קדישא), EL, Elohim, Shaddai, Onechi ... and many m In the control In the center of all the names stands the Name known as Tetragrammaton. In they Name in four hebrew letters 717. - YHWH. It is being pronounced the mane in four hebrew letters 717. the majestic name of the Holy One. It is also called - DW, (shem)-the Name, Shem Shem, or Shem-Ha-Meforash WTDA-DW, or Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. It is also called -DW, Shem-Ha-Meyuhod, the Not the only One. letters (ירווד) it is pronounced Adonai, also in four hebrew letters means my lord The reason for such a substitution was the great means my Lord. for this sublime name, the oldest, most ancient, since the days of Abraham. cause of fear of desecration by profane usage. The substitute name of Adona also be a guard against inclination of people to use the Holy Hame in tall or making profane usage. ormaking promises, or performing magics, offering to cure maladies, or to a

There are several ways in writting the Tetragrammaton, that is YHWH. "ה, יה, יהו, אהיה "

When Yahweh (YHWH) calls Himself אהיה it means - "I will be". It also m a fuller term "I will be what I will be". or "I am that I am". אשר אהיה it means -"I will be. It also in a fuller term "I will be what I will be". or "I am that I am". אשר אהיה (Enyeh asher Enyeh). With the Tetragrammaton as a foundation mystics in their search for the greatest mystery in the Holy Name, develop of the four letters - twelve-letters-name, or forty two, or seventy two. A so done by combination of the four letters three is done by combination of the second in the four letters. is done by combinations of the vowels, or by repeating the four letters three ormore who are letters of the vowels, or by repeating the Romatitions of the vowels. ormore. When repeated three times it forms a magic triangle. Repeatitions of binations is the technic used. All this is done until the day "when the Lord's





Creation

In the very beginning, when the Will of all Wills was about to asume form a black flame broke from the primordial point of the Hidden Ein Soft turned fire of other colors, also white, black fire against white, out

rays of creative light began to stream, the ten Sephiroth.

Out of them, through endless combinations, the universe came into The ten Sephiroth went through Adam Kadmon, before enter of creation. Who is Adam Kadmon? He is the prototype of but the Idea and Ideal of all things in the universe. In Him a do the Sephiroth get the "Hochmah", the fundamental principle of organs, bodies, their structure and functions. In manHefinds His That is the meaning of: "Let us make man in our image, after of After Adam Kadmon the ten Sephiroth go through four grades in of creation. The very first grade is the emanation itself out of the point, the one that was in repose untill then. It is called Atzilut named "Pure Will" Ratzon(1757). Then Sephiroth enter the gradation, or conception). The third sphere is the Yetzirah, that is form when formation is ripe it enters the last sphere, the Assiah, accomplete example of which is the earth with all things in it.

Over the earth, in the sphere of action, Assiah, two forces are and the evil, both of them astablished by the (reator in His Wisdom call them the (צר הבונו) Yetzer Ha-Tov, and (צר הרצו) Yetzer Ha-Raa. Evil are of almost equal power, since all evil intentions come is But while the struggle between the two angels over the soul of lasts, they present the dramma of the spirit in its longing and str

nearer to its Creator.

The drawing given here is another attempt to present grocess of creation. This attempt is repeated more then once in because of its importance in the theosophy of the Kabbalah.





Creation.



The soul of man, Nefesh, Ruah, Neshamah.

The soul of man

In he body and soul of man is represented here in four figures. The one, it lower part of the drawing, is the body with its functioning organs, skir bones, veins and sinews. Still the Johar points out to us, that even the gans are symbolic, and not merely matter and dust. The skin typific firmament that covers everything. The flesh—the evil side of the univerthe veins and sinews symbolize the celestial chariot. Over the body, in the body, or nearest to it, is the Nefesh, which animal controls its movements, functions and instincts. It is the motor in the Over it is the Ruah, which is the director of good and evil, the moral perviser. He would indicate the way to the good, and would warn a theway to the bad. The highest place in the spiritual composition man's soul belongs to the Neshamah, which is the connecting link be the individual man's soul and the universal soul, as all souls a part of the Creator Himself.





The mystical marriage of Moses to the Shekhina, during his earthly life, the only mortal destined for that union.

The Mystical Marriage of Moses to the Shekhina

hen God said to Moses, "Draw not nigh hither" He also said: "Put off thy shoes from thy feet". By these words He enjoined him to pail from his wife and attach himself to another wife of holy radiance—the Shekhina. The drawing off of the shoes removed him from this world and placed him in another world. It is the same with a dead man, who left the world without child dren. The Shekhina does not gather him in, and he is driven to and fro about the world. But God has pity on him and bids brother to redeem him so that he may set right. Now, if that redeemer is not willing to establish seed for his brother in this world—he must tie a shoe on his foot and the wife must loosen it and take it to the shoe was the support of the dead man in this world, and the world show that shoe was the support of the dead man in this world, and the world about amoung the living, will no longer wander. She must dash the shoe on the ground to show that she has laid the body of the dead to rest. God then has pity on him and receives him into the other world. Therefore it was that whoever desired to confirm an undertaking, took his shoe off and gave it to his companion...

(3ohar, Hukkah, (Numbers))





House of Israel receiving the "Queen" and Bride Sabbath, with two Angels and six weekdays on her sides.

(Read the Hymn of Reb Isaac Luris The God of Angels and Six weekdays on her sides. (Read the Hymn of Reb Isaac Luria "The Garden of Appetrees")

Iwillsing Hymns To pass through openings
Of the Garden of Appeletrees
They, the holy ones.
We prepare for her now,
(forthe bride Sabbath)
A fresh set table (with)
Allontenen gutteringtoneship inteneu olittering Menoral

Shining upon the heads. Right and Left companions, Between them the Bride (Sakath) Adorned with Jewellry And well attired.

He embraces her, her husband, And all, all of her, To give her great comfort. All pains and grieves vanished

lamentations and grieves Became void and cease, Because of the new face, New spirit, and new soul

Rejoice more and more Twice as before, Light came with her, Blessings increase.

Come near, best men, prepare for her brides. More various courses Fish and young fowl. Provide spiritual delight

Forthenew Soul With thirty two And with three winebra (there are 32 rules to study the Torah. The Torah again is divided in three - 7271.)

יינון קדייון: למיעל גו פּתְחון יְבַחֲקל תַּפּוּחִין דְאִינוּן קַדִישִׁין: • מַנוּר בִּשְׁבָחִין יְאִינוּן קַדִישִׁין: • מַנוּר בִשְׁבָחִין יְאִינוּן קַדִישִׁין: • Behold the Suj בָּה הַשְׁיפָא בִּפְּתוֹרָא חַדְּפָּא יִבִּמְנַרְפָא מַבְתָּא י דְּנַהַרָא

שנים פונת וּהָפֿאבּא וַבּוּנִינוּ כֹבָע בֹלְתוּמִוּאַן צִּוֹבָא יִפֹּאנוּן וּלְבוּהָאוֹ שַּנְשֵּ חַבֵּק כָּה בַּצַכָּה ּוּבִיסוֹדָא דִיכָּה ּדְעָבִיד זַּוְּחָא כָּה ּיִבֵא כַּתִינַנ

שַּבְּּשּׁוֹנִין אַף עִלְעִין יַבְּמִבִּין וּמְיבִינִין יבְּבַם אַנפּׁין חַוְּשִין יוֹרוּטִין עם נפשיו

שַּׁחַשּרוּ סַגִּי יִעִי יְזָעַל חֲבָא תַּרְשִּׁי יִנְהוֹרָא לָּה יִמְּמִי יִּבְרְכָאָן דִּנְפִּישִׁין שַּקְּשׁ רִיבוּ שׁוּשְׁבִינִין צִבִידוּ תִקוּנִין לְאַפָּשָׁא זִינִין יְנוּנְיִן אָם רַחֲשִׁין שַּלְּשֵּׁמֶעֻבַּר נִשְׁמָתִין יְוֹרוּתִין חַדְתִּין בְּתַרְתִּין

שוֹשׁלְמוּנְהוֹ הַבְּלְּאֵין בָּעִ יּנְעַלְכָּא בִלְּאַיבָא בְּנְאַיבָּא בִּנְאַמָּר כִּבָּא בְּבְּנִיחִ לַנִּיחָו: שוֹבשּהׁימִין וּסְתִּמִין יבֹּצוֹ כַל צַלְמִין יבְּרַם צַתִּיק יוֹבִין יבַכָּא בַּטִישׁי

שישהא רַעָנָא הַמֵּיה יְרִנִינְירֵי צֵל עמֵיה יְרָיִתְצֵינֵג לַשְׁמֵיה בּמְתִיקִין וְדוּבְשִׁין אַפּסֹבר לַבְּרוַמָּא ילֵנְבְּהָא בֹסְעִיבָּא יוֹתְּבְּטְן אַם וַעַמָּא יּבְּגְּפּוִנָא אַרְתִּהוֹ: שַּבַּשּׁתַמִּרָא גוֹ כַּסָא ּוֹמְדָאנֵי אַסָא ּ לְאָרוֹס וַאֲרוּסָה ּ לְהָתַּקְפָּא חַלָשִׁין: שַבַּּשּעָבֵד לוֹן כִּתְּנִין בְּמִנִין בִקִינִין בְּמִנִין בִקינִין בְּמִנִין בְּמִנִין בְּמִנִין בִּיִנִיין: שַּבְּיִנְיּט שִּנְעַעָּטִר יִבְּיָהִית זַעַכֹּנִי בְסְׁמָר יִבְּוֹוּן שִׁנְעַבְּטָר וְזִינִּוּן בֹּנְהָהוּן: יּתְשַׁבּיתִין וּתְּבִיקִין ִילִּסָאַבִין דַּוְרְחִיפִּין ִחַבִּילִין דִּמְעִיקִין יִּ

דיערשטע אותיות פיון די שורות שטעלן צונויף דעם מחבר'ס נאמען אני יצחק לוריא בן שלמה.
The first letters of the Hymn-lines read together the authors name -Isaac Luria ben Shlomo.
This is the first of his three Sabbath-meals Hymns.

י פרייע איבערזעצווג אין אידיש און ענגליש, און באמערקזנגען זיינען פון תרב דר.מרדכי גערספול

הם ל הפוחין אובר בשבחון דער עפעליוואַלד זינגען א לויבגעזאנג, מיט איהם דורכצוגעהן דעם עפעל גאָרטן פאר די הייליגע. וגרייטן באַלד פאר איהר (דער קעניבין שבת) א פריש געדעקטן טיש, מיט אנגעצונדענע לייכטער, ס'זאל לייכטען י קעל. (ווען די מלאכים בענשען זיי) בון רעכטס און לינקס (באגליישער זיינען אויך אחוץ די צוויי מלאכים, לויש קבלה די יזונטאג, מאנטאג, דינסטאג פון לינקס, מיטוואך, דאנערשטאג, פרייטאג פון רעכטס) צווישן זיי די כלת (שבת) באפוצט מיט ציערינג י אנגעטאן אין שעוסטע קליידער. עס אומארעמט זי איהר מאן (הקב'ה, לויט אנדערע, עם ישראל) און מיט אזן אַלעס פון איהר, פארשאַפט ער איהר פרייד, אלע שמערצען און דאגות געשטילם און פאַרטריבן. וועהטאַגן און קלאָגן ווערן בַּטל און שטום, ווייל ס'קומט אָן אַנייפנים, אַ פרישער גייסט און נשמה (נשמה יחירה, בּיצה טוו אייך בער און מער, געניסט (שפחה) צוויי מאל אזוי פיעל, זוייל ליכט ווערט איהר געגעבן (זער נשמה יתירה) און ברכות זעהר פיעל. איר אונטערפירער, מאכט פארבערייטונגען, (פאר דער קעניגין שבת) מיט מער גוט געשמאקע שפייזן און יונגע עופות אַלערליי. רשאפן דער נשמה (הענסטן תענוג) דעם גייסט דעם נייעם, דערקוויקט מיט די צוויי און דרייסיג" (די ב-32 - ייעגעון יי ברייסי יינ לייט קבלה) נות לויש פבלה) און די דריי וויונשטאק צווייגען (ת"ה) קרוינען האט זי זיבעציג (זיבעציג אותיות פוום פידוש אחוף די פי בני) לר פון אויבען געקרוינט אין פולען גלאנץ, מיט אלעם הייליגסטען. פארצייכענט און פארעהרט איז זי(מברה) ע זועלטן, זינט דער אוראלטער אייביגער גאָט, האט אלץ צוערשט צונויפגעשמידט(בּקיאָב) עס זאָל זיין דער ווילן הם (הקבה) אז ס'זאל רותען אויף דיין פאלק (שבינה) און ס'זאל קעוען געניסען זייועטוועגן פון אלעם גזטען און האניג ד האב אוועקגלשטעלט אין דרום-זייט די מנורה דאס פארבארגענע(צו באליינטן) און אויףן טיש ראס ברויט אין י אָנגעצייכענט (אין בית המקדש איז אין דרום האשטאנען) און מיט זויין אין כוס, און מיט צוויי געבונדענע הדסים, ווי פאר חתן ה, צו דערקוויקן לעכצענדע (שבת לג) ביר וועלן מאַכען פאר זיי קרוינען, מיט ווערטער טייערע, מיט זיבעציג קרוינען וויבעציג איבער די פינפציג (במשים שעריב בירב ותנולמשה) און די שכינה זוערט אזוי געקרוינט, מיט זעקס ברויטן ביי יעדער זייטן מיט ועקסער פארבונדען, און ארום אלע מינים זאַכען פארזאַמעלט. אויפגעהערט און אַוועק זיינען אלעס אומווירדגע. אויפגעהערט און אַוועק זיינען אלעס אומווירדגע. נע, וואס פארשטויסן, און אלע וועהטאגן זואס פלאָגען, און אלע שמערצן וואס דריקען. דיים שששששש

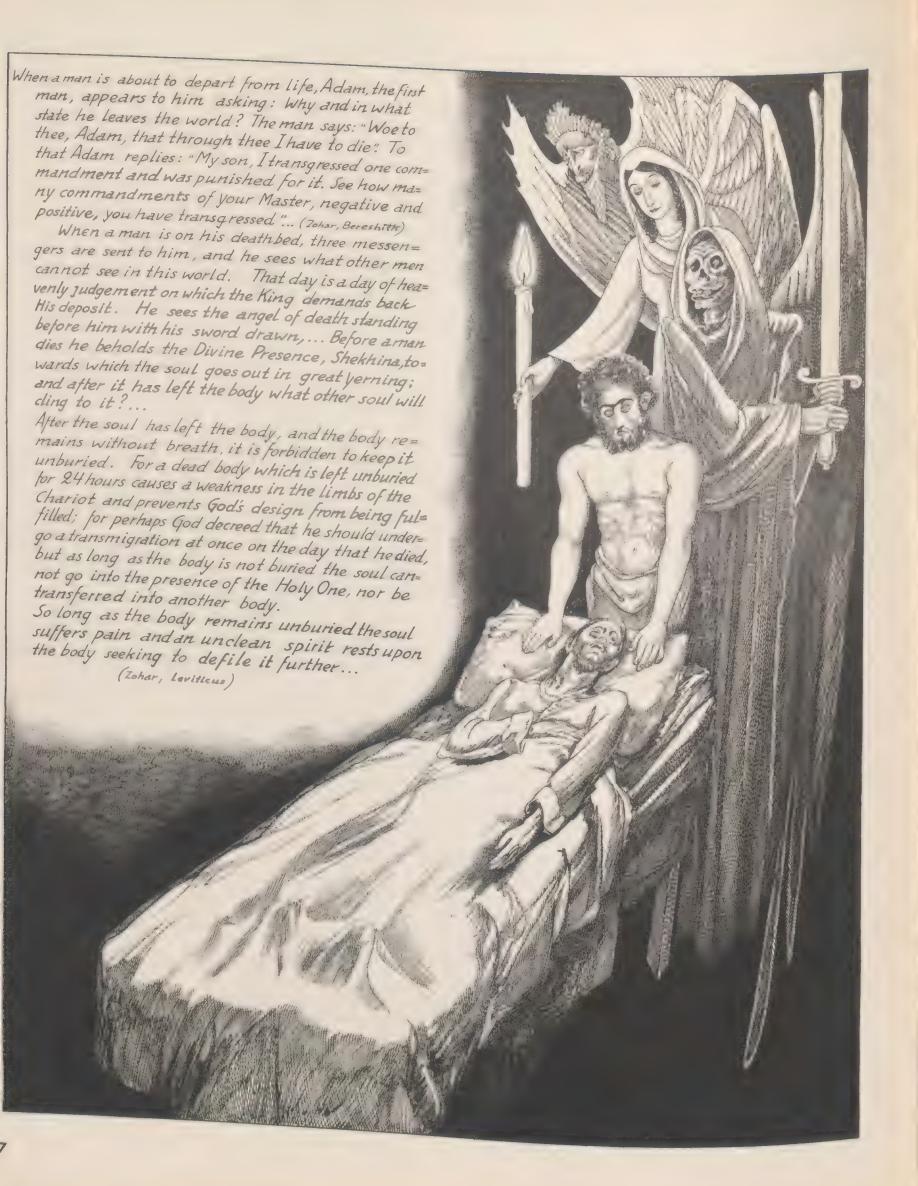
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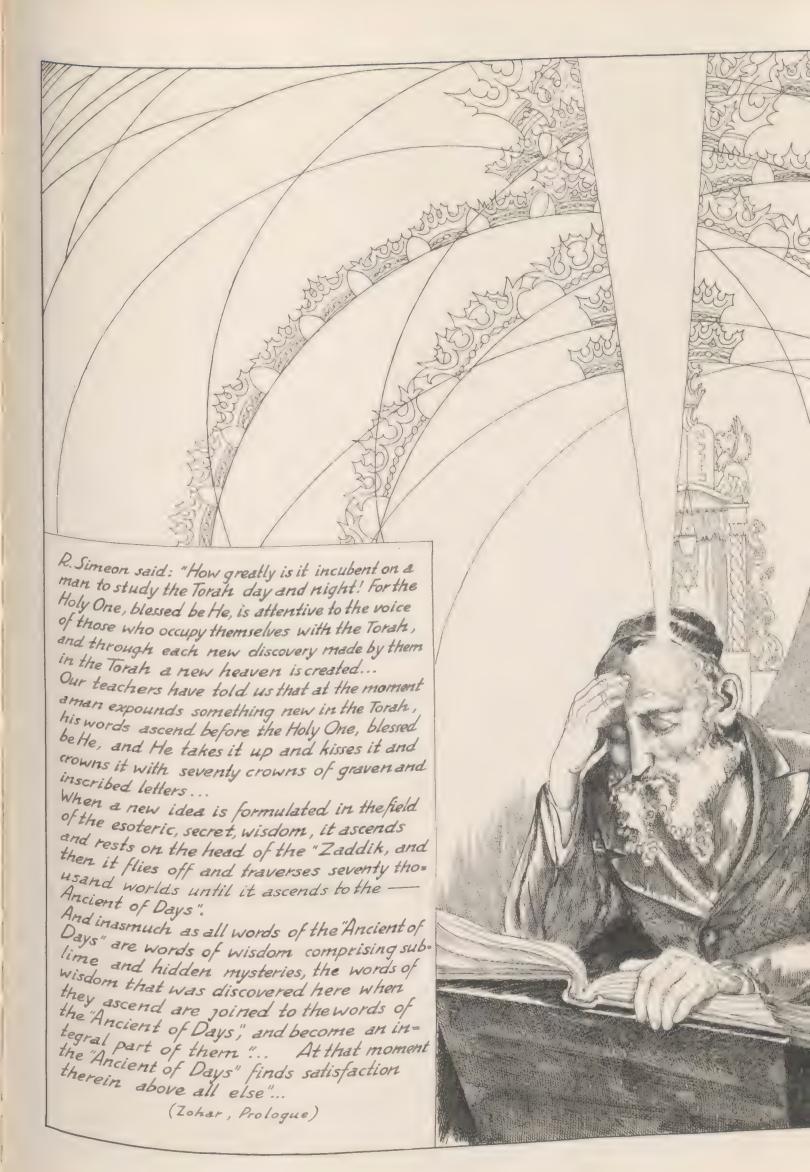
May it be His To abide amor They should delig

And two myrtle. For the betroth strengthen

With seventy c

Withsix baces on







God as the Protector of Israel, Ruler of the world and the First Cause.

Besides the three aspects in approaching God as He, You and I, the student of the Iohar finds three other approaches, or designations of God indicated there. The first is God as the Community of Israel; He is here the National God of Israel. He is the Protector and Juardian of the People of Israel. His chosen people. He is the God of Abraham, Isaac and Jacob, He is with their children wherever they are, in their land or in exile. He manifests His presence through the Shekhina, the connecting link between God and His people. God Him self is on His Throne surrounded by His angels and Hayoth, with son. The four Holy animals with faces of man, lion, ox and eagle, corresponding the four spheres Atziluth, Briah, Yetzirah and Assiah.

The second designation is God as the King of the World, the Holy King of Kings, of peoples, of all creatures. He is the Tree of Life, the Holy One, Blessed be He, (הקדוש ב"ה) He is the moral principal. Through His commandments man know what is good and what is evil and live by them. Man know God through his own soul, his Neshamah, the connecting medium between the Holy One, the moral perfection and man, who strives to

that perfection.

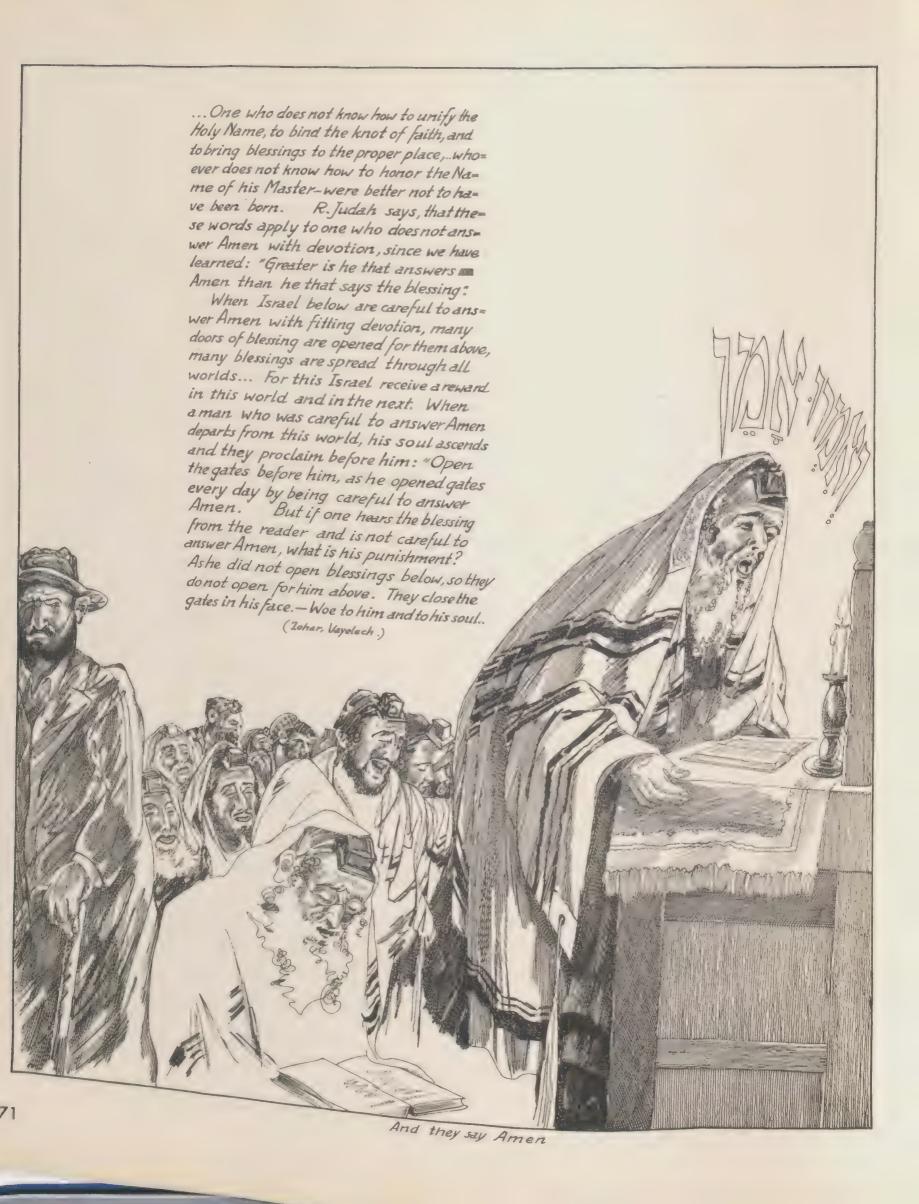
The third understanding of God is as the Hidden Ein Sof, the first Cause of all that exists. He is God, the Ancient One, the nearest to איניקא קדישא". He is not only the God of Israel, or the King of Kings, the King of all peoples - He is the Creator of the universe, the One which must be sought for but can never be found. He is the Supreme Wisdom, the Hochman, which is evident in the creation of things large and small. Through Hochmah in us we recognize His presence and it is the link between Him the Creator and, man, His creation.

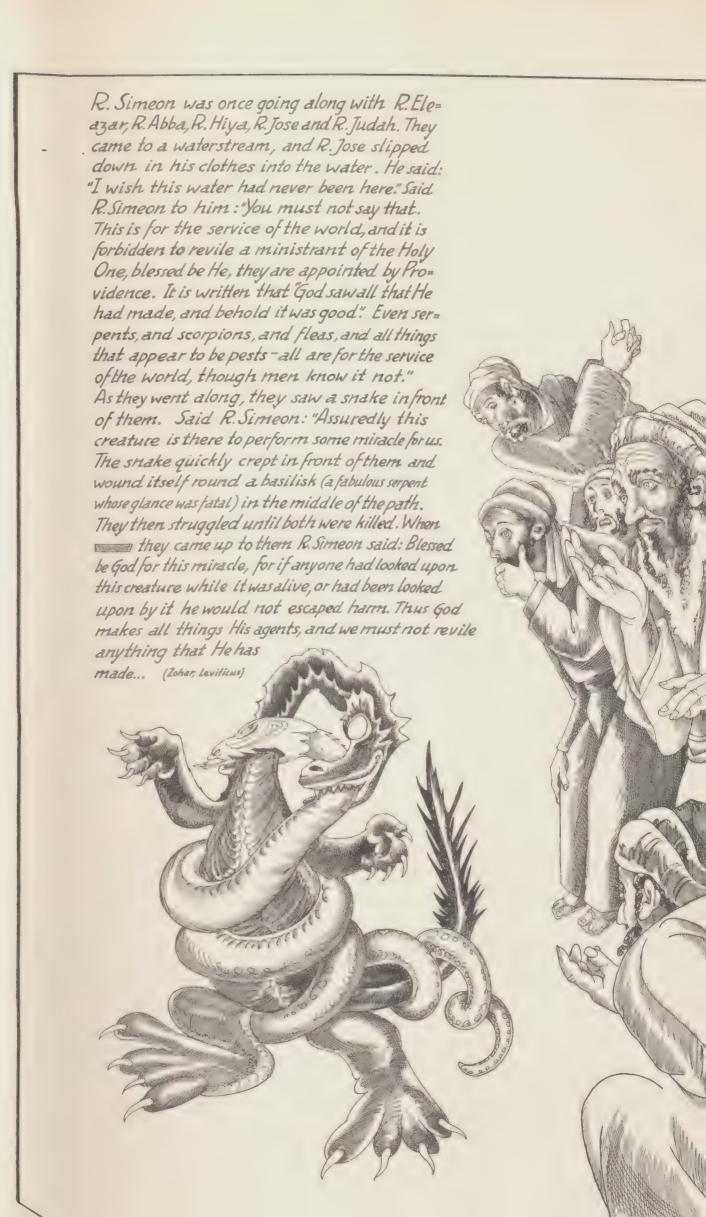
The first approach is the national, God as Protector of Israel, the second-the moral, or emotional - God as the Ruler of All, and the third is the philosophic intellectual, God as the first cause. But they are all included in one and only God. The first - is personal and local, the second is also personal but not local,

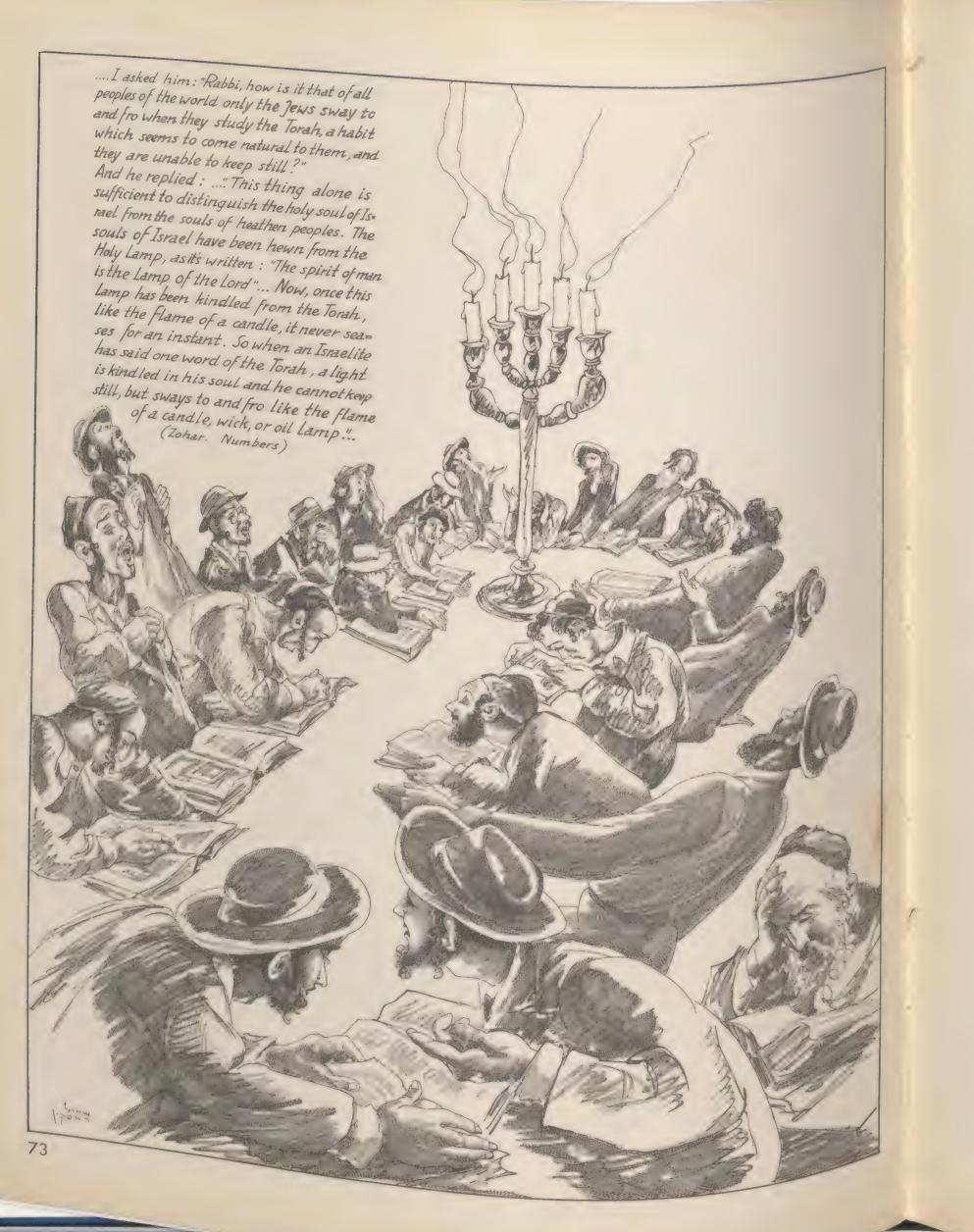
the third is not personal and not local.

(See the Appendix by Maucice Simon to the fifth volume of the english translation of the Zohar)



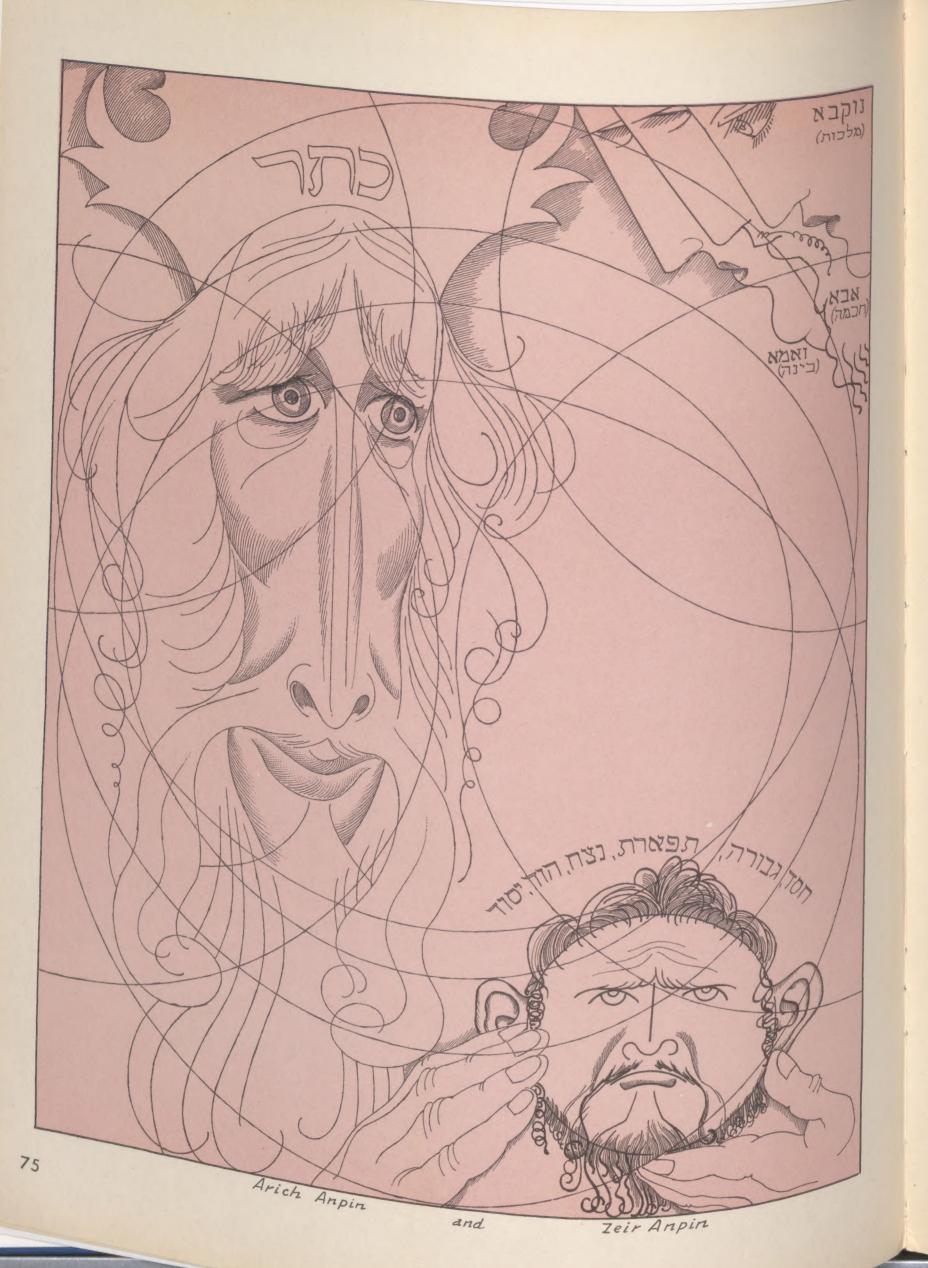






"And God made the two lights." It is fit and proper that two lights should rule, the greater light (the sun) by day and the lesser light (the moon) by night. The lesson we derive is that the male rules by day to regulate his household and to bring food and sustenance into it. When night arrives, the female takes comm. and, and she rules the house, as it is written: "she rises while it is still night and giveth foodto her house".—she and not he. Thus the dominion of the day belongs to the male and the dominion of the night to the female ... (Zohar - Bereshith)





Arich Anpin and Zeir Anpin

[אריך אנפין] Kabbalists writings one often meets with the terms Arich Anpin (אריך אנפין). Ieir Anpin (זעיר אנפין) a most difficult piece of symbolism to understand. There are to ways to approach it. One way is the idea that Arich Anpin, the long face, is the long of the idea of the idea. long suffering, mercyful and loving God, the "El Rahum V' Hanun" (אל רחום וחנון) (האל האב הרחמן). The other, the Zeir Anpin, the Short face, is the impatient attit the one that is not inclined to forgive, the El Nekamah, (אל נקמה) the God of retri tion. This may lead to the Idea that Arich Anpin represents the universal mora law, while the Zeir Anpin is only the unstable human morality. Far more difficult to comprehend is the symbolic meaning in the system of Partzufi in which Arich Anpin and Zeir Anpin are among the Partzufim. When in the endless strech of time and space the Ein-Sof was to leave His repose as begin creation He could not well do it for two reasons. First: He occupied all the space, everywhere, with no room vacant for anything to be created. Because of that had to restrict Himself, withdraw into the primordial point, by that making room to in His creative light out of which the universe was made. The serond problem was: haw to send out His light, which is overpowering, too immer to be formed into anything, or make it hold its forms? Light had to be reduced in volume. The Creator therefore did send out ten streams of light, ten rays, i ten Sephiroth of different intensity, out of which by endless combinations the verse was made and abide. The ten Sephiroth are: Kesser (1513) (Crown) which is, in the Ein-Sof itself, Hochmah (הבינה) (wisdom) the Idea of all creation, Binah (הבינה) (Intellig Chessed (Tori, Mercy) Gevurah (הבורה) Judgement) Netzah, (חשו, Triumph) Hod (דות, Glo Tiferes (ภาพอก, Beauty) Yesod (าางา, Foundation) Malchus (ภางาก, Kingdom). Each of the ten Sephiroth consists also of ten other lights, and when all additions lights in them reach 6/3 (מרי"ג) and they all shine, then it is complete, and it is can a Part 3 uf - a Person. This designation is applicable to things of universal pro tions, and individual - like man, who has 6/3 parts in his body and 6/3 precepts There are only five Partzufim, because not every Sephirah has the pacity to radiate in the full measure. Only Kesser, Hochmah, Binah and Malchus could so and became Partzufim. Their names are: Arich Anpin (Kesser) Abba (Father, for Hoo Imma (Mother, for Binah) Nukvah (The feminine polarity, for Malchus) The six rem ning Sephiroth, Chesed, Gevurah, Tiferes, Netzah, Hod and Yesod, taken individua not have the power to radiate to a degree of a Partzuf, but together they can reach state of a Partzuf. It is named Beir Anpin, and is represented by the Sephirah Tifere So Arich Anpin, represented by Kesser is the Macroprosopan, the total-university aspect of creation, Zeir Anpin, represented by Tiferes, is the Microprosopan limited, or human aspect of creation. It reflects nevertheles the creation, a drop of water in an ocean reflects the whole ocean. The difference between Arich Anpin and Zeir Anpin may also be said, is as between infinite potentia energy and cinetic, actual, but limited energy. The first is hidden, like Ein-Sof other is manifested and realized. A somewhat rude example would make the clearer. The sun in the middle of its sky-road, shining in its full power, is in sible to be supported by the sun in the middle of its sky-road, shining in its full power, is in sible to be supported by the sun in the middle of its sky-road, shining in its full power, is in sible to be supported by the sun in the middle of its sky-road, shining in its full power, is in sible to be supported by the supported b sible to look at and see it. The same sun in its setting, near the horizon, is n In other words: Arich Anpin to us, to our senses, and is open for inspection. The Creator and Zeir Anpin-the creation. In still clearer words: Arich Anpin another name for God, and Zeir Anpin-another name for Man.





4;13;32,-70,-600,000 and everybody

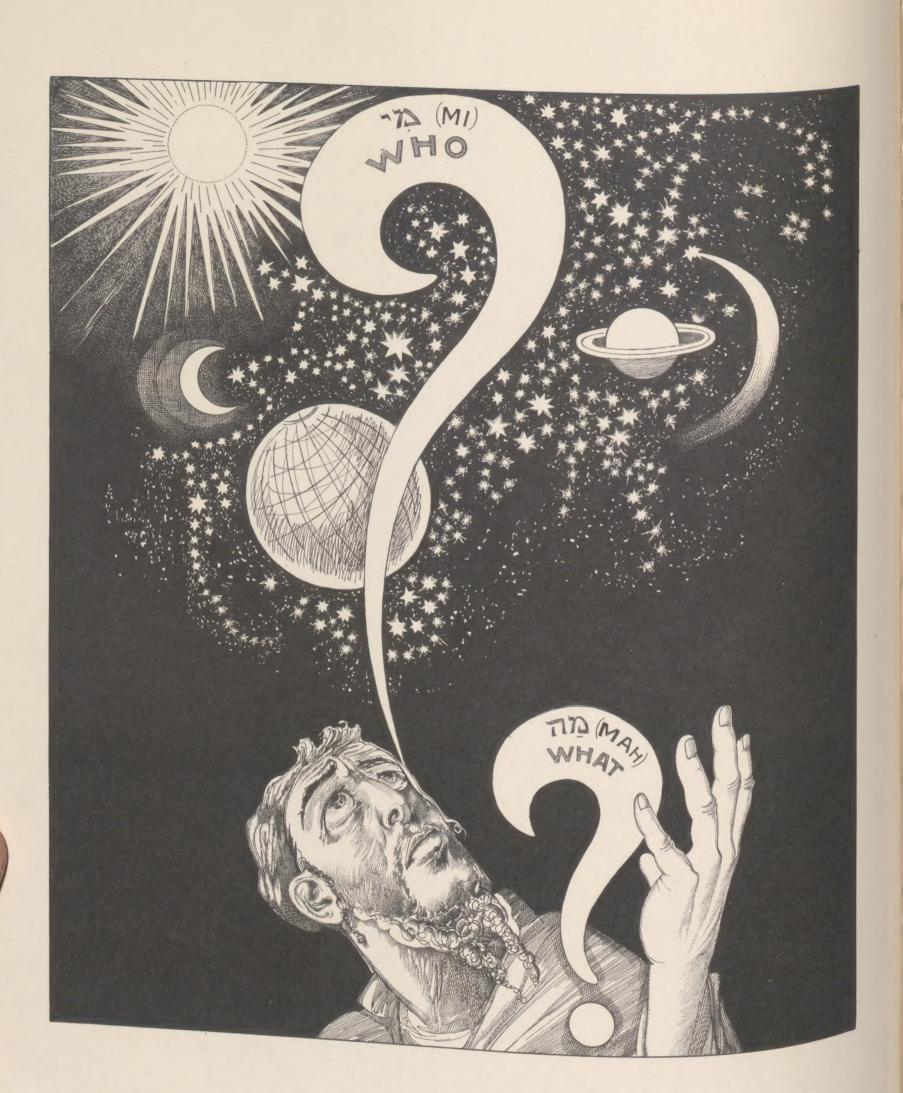
There are many ways ...

here is more then one way of understanding the Torah. Such are the four methods of inquiry indicated in the "Pardes" (סדר שם) by the four Tanais Rabbi Ben Azai, Ben Zoma, Elisha Ben Avuah and Rabbi Akiba. The methodare of Pshat, Remez, Drush, and Sod.

Next are the thirteen ways of which Rabbi Ishmael speaks, that the Tora may be expounded. (אוני ודרות התורה בדות התורה בדות התורה בדינונים בפרעונים ביינים ביינים

This would lead to the meaning that understanding of the Torah is given to every man according his own light. The Torah sends a ray of revelation to every person, and gives him the right to interpret it in his own way according to the roots of his soul.





MI and MAH

If up your eyes on high and see: Who hath created all these?

Lift up your eyes to that place to which all eyes are turned, and ask: MI (
Who is the one that created these?

You will soon realize that He is ever to be sought and never to be for
That high extremity is called MI.

Then you turn to another extremity, the one placed in you, with another
question: MAH (ni) What? What is the difference between the two
questions: MI and MAH? It is that after you inquire, reflect and
search for the highest knowledge, you turn to the MAH as if to say: Whate
all the searching achieve? Everything is as baffling as at the begining
all the searching achieve? Everything is as baffling as at the begining
May it be that there is a limit to what you are able, or allowed to know
Or is there a bolt that passes from extremity of MI, to the extremity
MAH? There must be such one. Because you never stop searching and askin
MI — WHO? (3ohar, Prologue)





DOTS, LINES, LETTERS, NUMBERS, NAMES
AND CREATOR OF THE UNIVERSE